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THE
HISTORY
OF
CAMBRIDGE.

BY ABIEL HOLMES, A.M.

A MEMBER OF THE MASSACHUSETTS HISTORICAL SOCIETY.

— forsan et hæc olim meminisse juvabit. VINC.

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THE *present time*, in this History, refers to the year 1800, the time of its compilation.

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THE
H I S T O R Y
OF
C A M B R I D G E.

*A topographical Description of Cambridge.**

CAMBRIDGE is a shire town, in the county of Middlesex. It lies in $42^{\circ}.$ $23'$. north latitude; and 71° . west longitude from London. It is bounded on the north-east by Charlestown; on the north-west by Lexington; on the west by Watertown; on the south-west by Newton; on the south by Brookline, and on the south-east and east by Cambridge bay to Charlestown line.

It is about three miles distant from Boston, on a right line; eight miles, as measured on the road leading through Brookline and Roxbury; about four miles and a half through Charlestown; and three miles, one quarter, and sixty rods from the old state-house, by the way of West-Boston bridge.

The soil is various. In the south-west part of the town, within a mile of Charles river, the land is hilly, and abounds in springs. The soil is loamy, and natural to grafts. In

the

* For this *Description*, I am principally indebted to my worthy friend, and respectable parishioner, CALEB GANNETT, Esquire.

the north-west part of the town, the land is hilly, and similar to that in the south-west part. The hills, in each part, afford large quantities of stone for mason's work. From the foot of the hills on the south side of Charles-river, excepting a quantity of marsh of about 300 acres on each side, the soil is mostly light, and intermixed with loam, lying upon a stratum of clay, at the depth of fifteen or twenty feet, though at some places it runs to or near the surface. The soil is the same through the first parish, and Menotomy plains. On the sides of the rivulet, which divides the first and second parishes, there is a large quantity of meadow land, producing but little grass, and of an inferior quality. This meadow, however, abounds with peat, which is used by the poorer inhabitants for fuel.

The original growth of the land was oak, walnut, and pine. The orchards, planted by the first settlers, flourished greatly. The few ancient trees now remaining, being of a much larger size than any planted within half a century, denote vegetation to have been much more vigorous in former than in later years. From this cause, the quantity of fruit is greatly diminished.

The plains, though not fruitful in grass, are well adapted to the raising of Indian corn, winter rye, and the common esculent vegetables.

From the hilly and diversified surface of several parts, and the passage of Charles river through the middle, of the town, it might be supposed that the air is very pure. Experience confirms the supposition. Many of the inhabitants have attained great longevity; and invalids, from other towns, have realized the beneficial effects of a salubrious air from a temporary residence in the town. Persons afflicted with chronic disorders have also received additional advantages, and sometimes effectual relief, by the use of the waters in a chalybeate spring in the south-west parish.

The largest river in Cambridge is Charles river, which is navigable to the bridge leading to Brookline, for vessels of ninety tons, and for lighters to Watertown.

Three ponds head a rivulet, which divides the first and second parishes, and which empties itself into Mystic river. The fish, usually to be found in fresh rivers and ponds,

may

may, in their season, be caught in these waters. Anciently, the alewife fishery was of considerable value. Exclusive of the purpose of exportation, the fish were used as manure for the land.* This fishery is, at present, of little consequence.

In the north-west parish, in Cambridge, on a small brook, which originates in Lexington, and empties itself into Mystic river, there are one saw mill, and three grist mills. Persons, transporting their grain from the north-west part of the state to Boston, might avail themselves of these mills, with convenience, to convert it into meal; and thus render it more saleable in the market.

In the same parish, there is a card manufactory which does great honour to American ingenuity. The machine, used in this manufactory, by a simple operation, bends, cuts, and sticks the card teeth. It was invented in the spring of 1797, by Amos Whittemore, of Cambridge; and, on the first of September, 1799, William Whittemore and company commenced business. Twenty-three machines, now in operation, stick two hundred dozen pairs of cards, on an average, every week. Forty persons, male and female, employed in this manufactory, complete the above-mentioned number, weekly, for sale. The building, in which the whole work is done, is 46 feet square; and the average price of the cards is 7 dollars per dozen pairs.

About fifty rods below the bridge leading to Brookline, there is a very commodious wharf, owned by William Winthrop, Esquire, at which great quantities of wood and lumber are annually unladen, to the great convenience of the mechanical interests, and to the general accommodation of the town. The breadth of Charles river here, is twenty-two rods.

West-Boston bridge, connecting Cambridge with Boston, is a magnificent structure. It was erected at the expense of a company incorporated for that purpose; and cost

76,700

* This singular species of manure appears to have been much used in the infancy of the country. An early writer, in reference to the first settlers of Concord, observes: "The Lord is pleased to provide for them great store of fish in the spring time, and especially alewives, about the bigness of a herring: many thousands of these they used to put under their Indian corn." *Wonder-working Providence of Sion's Saviour in New-England.*

76,700 dollars. The causeway, on the Cambridge side, was begun July 15, 1792; the wood work, April 8, 1793. The bridge was opened for passengers, November 23, 1793, seven months and an half from the time of laying the first pier. It is very handsomely constructed; and, when lighted by its two rows of lamps, extending a mile and a quarter, presents a vista, which has a fine effect.

It stands on 180 piers, and is	3483	feet long.
Bridge over the gore, 14 do.	275	do.
Abutment, Boston side,	87½	
Causeway	3344	
Distance from the end of the causeway to the first church in Cambridge	7810	
Width of the bridge	40	

It is railed on each side, for foot-passengers. The sides of the causeway are stoned, capstan, and railed; and on each side there is a canal, about 30 feet wide. A toll is granted to the proprietors for 70 years.

The distance from the first church in Cambridge to the old state-house in Boston, over this bridge, is three miles, one quarter, and sixty rods; and to the new state-house about three miles.

The erection of this bridge has had a very perceptible influence on the trade of Cambridge, which, formerly, was very inconsiderable. By bringing the travel from the westward and northward through the centre of the town, it has greatly invigorated business there. It, at the same time, has given rise to a thriving trade in the vicinity of the bridge, where several houses and stores have already been built, and where a rapid progress of trade and commerce may rationally be expected. The land, on each side of the road to Boston, from the farm formerly Inman's (lately Mr. Jarvis's) to the bridge, is divided into small lots, accommodated to the purpose of houses and stores; and has recently been sold.* This sale will, probably, be introductory to a compact and populous settlement.

There are five edifices for public worship in the town: within the limits of the first parish, a Congregational and an Episcopal church; in the second parish, a Congregational and a Baptist church; and in the third, a Congregational church.

* January, 1801.

There

There are five College edifices belonging to Harvard University : 1. *Harvard Hall*, (standing on the site of old Harvard, which was burnt in 1764) containing a chapel, and dining hall, the library, and museum, a philosophy chamber, and an apartment for the philosophical apparatus ; built in 1765 :

2. *Massachusetts Hall*, of 4 stories, containing 32 rooms, and 64 studies ; built in 1720 :

3. *Hollis Hall*, of 4 stories, containing 32 rooms, and 64 studies ; built in 1763 :

4. *Hoden Chapel*, lately converted into lecturing and reciting rooms, for the use of the professors and tutors ; built in 1745. These 4 buildings are of brick.

5. *College House*, a wooden building, of 3 stories, containing 12 rooms with studies. This building stands without the college yard, having been originally built, about 1770, for a private dwelling-house, and purchased, about two years afterward, by the Corporation of Harvard College.

Stoughton Hall, which stood nearly on a line with Hollis, on the south, was a brick building, built in 1698, and taken down in 1781. An extensive and beautiful common spreads to the north-west of the colleges, and adds much to the pleasantness of this central part of the town.

A few rods to the south-west of the first church, stands a county court-house, where the judicial courts are holden, and the public busines of the town is transacted. At the south-west corner of Market Square, is the jail, an ancient wooden building, not much used, for the confinement of criminals, since the erection of a stone jail at Concord, (the other shire town of Middlesex) in 1789.

A little to the westward of the Episcopal church is the grammar school-house ; where a town school is kept through the year. Besides this, there are six school houses in the town ; two in each of the three parishes.

During this summer, a bath was erected at brick-wharf, principally for the benefit of the students of the University. It was made under the superintendance of Thomas Brattle, Esquire, and happily unites ornament with utility.

The gardens of Thomas Brattle, Esquire, are universally admired,

admired, for the justness of their design, and for the richness, variety, and perfection, of their productions. In no part of New-England, probably, is horticulture carried to higher perfection than within his inclosure. A small, adjoining his grounds, made in 1792, and shaded by handsome rows of trees, is a work of neatness and taste ; and is, at once, convenient and ornamental to the town.

On the road leading to Watertown, there are several elegant seats, which attract the notice, and delight the eye, of the traveller. One of these seats, now owned by Mr. Andrew Craigie, was the place of General WASHINGTON's residence, while he was with the American army at Cambridge.

It is generally conceded, that this town eminently combines the tranquillity of philosophic solitude, with the choicest pleasures and advantages of refined society.

	Acres.	rods.
The First Parish in Cambridge contains	2851	60
The Second	4345	118
The Third	2660	81
In October, 1798, the number of dwelling-houses in the First Parish, and within the town, was	148	
In the Second	85	
In the Third	68	
Total houses in Cambridge,	301	
The present number of inhabitants in Cambridge is In 1790, the number was	2445	2115
Increase in 10 years	330	

The History of Cambridge.

THE settlement of Cambridge commenced in 1631. It was the original intention of the settlers to make it the metropolis of the Province of Massachusetts. Governor Winthrop, Deputy-Governor Dudley, and the Assistants, having examined the territory lying contiguous to the new settlements, upon view of this spot, "all agreed it a fit place for a beautiful town, and took time to consider further

ther about it."* On the 29th of December, 1630, "after many consultations about a fit place to build a town for the seat of government, they agree on a place N. W. side of Charles river, about three miles W. from Charlestown; and all, except Mr. Endicott and Sharp (the former living at Salem, and the latter purposing to return to England) oblige themselves to build houses there the following spring, and remove their ordnance and munition thither, and first call the place NEWTOWN."† The town was laid out in squares, the streets intersecting each other at right angles. One square was reserved for the purpose of a market; and remains open, to this day, still retaining the name of *Market Place*.‡ The street, leading by the Town Spring to the southward, was called *Creek Street*. The street, parallel to this, leading from the College to the Causeway, *Wood Street*. The street, parallel to this, leading from the First Church to Marsh Lane, *Water Street*. The street eastward, and parallel to this, leading from Braintree Street to Marsh Lane, *Crooked Street, or Lane*.§ The street, from the Parsonage to Wood Street, *Braintree Street*. The street southward, and parallel to this, running from the Town Spring to Crooked Lane, *Spring Street*. The street, parallel to this, and farther south, running from Creek Street to Crooked Lane, *Long Street*. South of this a lane on the margin of the marsh, called *Marsh Lane*. A lane leading from Crooked Street or Lane into the Neck, called *Back Lane*. Back Lane was narrow and crooked, and is now discontinued and inclosed; and, in its stead, a new street, 45 feet wide, and straight, has been laid out a few rods to the southward of that lane.

According to agreement, the Deputy-Governor, Secretary Bradstreet, and other principal gentlemen, in the spring of 1631, commenced the execution of the plan, with a view

* Gov. Winthrop's Journal, printed at Hartford, in 1790.

† Prince's Chronology, vol. II. 8. Three numbers only of a second volume of this Chronology were ever published.

‡ For the original names of the streets of Cambridge, I am indebted to WILLIAM WINTHROP, Esquire, (a descendant of Governor Winthrop) who, in some other particulars, has obligingly contributed to the correctness of this history.

§ This street was straightened the present year.

a view to its speedy completion. The Governor set up the frame of a house where he first pitched his tent ; and the Deputy-Governor finished his house,* and removed his family. On some considerations, however, “ which at first came not into their minds,” the Governor, in the ensuing autumn, took down his frame, and removed it into Boston, with the intention of making that the place of his future abode ; greatly to the disappointment of the rest of the company, who were still resolved to build at Newtown. Having promised the people of Boston, when they first sat down with him there, that he would not remove, unless they should accompany him ; they now petitioned him, “ under all their hands,” that, according to his promise, he would not leave them. About this time, also, Chicketawbu, the Chief of the Indians in the neighbourhood of Newtown, visited the Governor with high professions of friendship ; which rendered him less apprehensive of danger from the Indians, and less solicitous for a fortified town. Together with these considerations, to influence the Governor to this new resolution, Boston was now “ like to be the place of chiefest commerce.”†

Various orders of the Court of Assistants shew, however, that Newtown, still designed for the metropolis, was taken under legislative patronage. On the 14th of June, 1631, the Court, in consideration of “ Mr. John Masters’ having undertaken to make a passage from Charles river to the New Town, 12 feet broad, and 7 deep, promises him satisfaction.” On the 5th of July, the Court ordered, “ that there be levied out of the several plantations £.30, for making the Creek from Charles river to Newtown.”‡ In the course of the same year, a thatched house, in Boston, taking fire from the chimney, and becoming burnt down ; “ for prevention whereof,” observes the Deputy-Governor, “ in our New Town, intended to be built this summer, we have

* It stood on the west side of Water Street, near its southern termination at Marsh Lane.

† Belknap’s American Biography, II. 339. Hubbard’s MS. Hist. of N. Eng.

‡ Prince, II. 30, 31. This creek, or passage, which is still open, extends from the river, in a northerly direction, to the upland on the west side of Water Street, where it is intersected by Marsh Lane.

have ordered, that no man there shall build his chimney with wood, nor cover his house with thatch."* On the 3d of February, 1632, the Court ordered, "that £.60 be levied out of the several plantations, towards making a palisado about the New Town."†

An historian, who was in New-England, at this time, and who left it the year following, observes : "Newtown was first intended for a city, but, upon more serious considerations, it was thought not so fit, being too far from the sea ; being the greatest inconvenience it hath. This is one of the neatest and best compacted towns in New-England, having many fair structures, with many handsome contrived streets. The inhabitants most of them are very rich."‡

In some of the first years, the annual election of the Governor and Magistrates of the Colony was holden in this town. The people, on these occasions, assembled under an oak tree, which long remained a venerable monument of

the

* Prince, II. 23.

† Prince, II. 57. This fortification was actually made ; and the fosse, which was then dug around the town, is, in some places, visible, to this day. It commenced at Brick Wharf, (originally called Windmill Hill) and ran along the northern side of the present Common in Cambridge, and through what was then a thicket, but now constitutes a part of the cultivated grounds of Mr. Nathaniel Jarvis ; beyond which it cannot be distinctly traced. It enclosed above 1000 acres.

‡ Wood's New-England's Prospect.

Note for page 8.

Chicketawbu was the sagamore of Neponsett, which could not have been far from Boston, for, on the 14th of February, 1632, "the Governor and some other company went to view the country as far as Neponsett, and returned that night." The first mention of this Indian chief, within my knowledge, is March 23, 1631, when "Chickatabot" came with his fannops and squaws, and presented the Governor with "a bushel of Indian corn." In April, he "came to the Governor again, and he put him into a very good new suit from head to foot ; and, after, he sat meat before him, but he would not eat till the Governor had given thanks, and after meat he desired him to do the like, and so departed." He died, of the small pox, in November, 1633, when that disorder occasioned "a great mortality among the Indians," and carried off many of his people. *Winthrop's Journal*, 24, 26, 32, 56.

|| Thus spelt by Gov. Winthrop.

the freedom, the patriotism, and the piety, of the ancestors of New-England. §

The first considerable accession to the society appears to have been in August, 1632, when “the Braintree company which had begun to sit down at Mount Woolaston by order of Court, removed to Newtown. These were Mr. Hooker’s company.” || Mr. Hooker, however, having not yet come to New-England, they were still destitute of a settled minister. But a preparation for the privilege of the public ministry, and of the ordinances of the gospel, was an immediate

§ This venerable oak stood on the northerly side of the Common in Cambridge, a little west of the road leading to Lexington. The stump of it was dug up not many years since.

|| Winthrop’s Journal, 42. It is highly probable, that this company came from Braintree, in Essex county, in England, and from its vicinity. Chelmsford, where Mr. Hooker was settled, is but eleven miles from Braintree: And Mr. Hooker “was so esteemed as a preacher, that not only his own people, but others from all parts of the county of Essex flocked to hear him.”—The names of this company, constituting the first settlers of the town of Cambridge, are preserved in the records of the Proprietors, under the date of 1632, and are as follow :

Mr.	Jeremy Adams	Richard Lord
	Matthew Allen	John Masters
	John Benjamin	Abraham Morrill
	Jonathan Boswell	Hester Mussey
Mr.	Simon Bradstreet*	Simon Oakes
	John Bridge	James Olmsted
	Richard Boller	Capt. Daniel Patrick
	John Clarke	John Prat
	Anthony Couldby, or Colby	William Pentrey
	Daniel Dennison	Joseph Redrige
	Thomas Dudley, Esq.	Nathaniel Richards
	Samuel Dudley	William Spencer
	Edward Elener	Thomas Spencer
	Richard Goodman	Edward Stebbins
	William Goodwin	John Steele
	Garrad Hadden	Henry Steele
	Stephen Hart	George Steele
	John Haynes, Esq.†	Samuel Stone
	Thomas Heate	John Talcott
Rev.	Thomas Hooker	William Wadsworth
	Thomas Hosmer	Andrew Warner
	Richard Hartlackenden	Richard Webb
	William Lewis	William Westwood
		John White.

* Afterward Governor of Massachusetts.

† Afterward Governor of Connecticut. His house stood on the west side of Market Place. For his character, see Trumbull’s *History of Connecticut*, I. 223.

immediate and primary object of their pious attention. This year, accordingly, they “built the first house for public worship at Newtown, with a bell upon it.”*

The removal of the Governor into Boston having occasioned a misunderstanding between him and the Deputy-Governor ; “the ministers, for an end of the difference, ordered, that the Governor should procure them a minister at Newtown, and contribute some towards his maintenance for a time ; or if he could not by the spring effect that, then to give the Deputy, towards his charges in building there, £.20.” The Governor accepted this order, and promised a compliance with it. The Deputy-Governor, however, on the reception of one part of the order, returned it to the Governor, professing so full a persuasion of the Governor’s love to him, and so high an estimation of it, that “if he had given him £.100, instead of £.20, he would not have taken it.” Notwithstanding the variance, which had subsisted between these venerable men, “yet they peaceably met about their affairs, without any appearance of any breach or discontent ; and ever after kept peace and good correspondency together in love and friendship.”†

The

* Prince, II. 75. This church stood on the west side of Water Street, and south of Spring Street, near the place where these streets intersect each other, about 30 rods south of where the congregational church now stands.

† Winthrop’s Journal.—Governor WINTHROP is characterised, by Morton, as “singular for piety, wisdom, and of a public spirit ; as a man of unbiassed justice, patience in respect of personal wrongs and injuries, a great lover of the saints, especially able ministers of the gospel ; very sober in desiring, and temperate in improving, earthly contentments ; very humble, courteous, and studious of general good.” Dr. Belknap justly observes, that “he was eminently qualified for the first office of government, in which he shone with a lustre, which would have done him honour in a larger sphere, and a more elevated situation. He was the father, as well as governor, of an infant plantation.” His house, in Boston, stood a few rods north of the Old South church, where the pile of brick stores has been recently built. The late John Winthrop, Esq. Hollis Professor of Math. and Nat. Philos. was his descendant of the fourth generation ; and James and William Winthrop, Esquires, now living in Cambridge, are descendants, of the fifth generation. Gov. Winthrop died in 1649, ætat. LXIII. Amer. Biog. II. 337. Magnaliz, II. 8.

THOMAS DUDLEY, Esq. is characterised as “a man of sound judgment in matters of religion, and well read, bestowing much labour that way ;

The recent settlers of Newtown had, while in England, attended the ministry of the Reverend Thomas Hooker, who, to escape fines and imprisonment for his non-conformity, had now fled into Holland. To enjoy the privilege of such a pastor, they were willing to migrate to any part of the world. No sooner, therefore, was he driven from them, than they turned their eyes towards New-England. They hoped that, if comfortable settlements could be made in this part of America, they might obtain him for their pastor. Immediately after their settlement at Newtown, they expressed their earnest desires to Mr. Hooker, that he would come over into New-England, and take the pastoral charge of them. At their desire he left Holland; and, having obtained Mr. Samuel Stone, a lecturer at Torcester in Northamptonshire, for an assistant in the ministry, took his passage for America, and arrived at Boston September 4, 1633. With him came over the famous Mr. John Cotton, Mr. John Haynes, afterwards Governor of Connecticut, Mr. Goff, and two hundred passengers of importance to the Colony.* “They got out of England with much difficulty, all places being belaid to have taken Mr. Cotton and Mr. Hooker, who had been long sought for, to have been brought into the High Commission; but the master being bound to touch at the Wight, the purfuiants attended there, and the mean time the said ministers were taken in at the Downs.”† Mr. Hooker, on his arrival at Boston, proceeded to Newtown, where he was received with open arms, by an affectionate and pious people. He was now chosen pastor, and Mr. Stone teacher, of the people at Newtown; and on the 11th of October, 1633, after solemn fasting and prayer, they were ordained to their respective offices.

The

way; as a lover of justice, order, the people, Christian religion—the supreme virtues of a good magistrate. He was exact in the practice of piety in his person and family all his life. He was a principal founder and pillar of the colony of Massachusetts; and, several times, Governor and Deputy-Governor of that Province. He was a principal founder of the town of Newtown, [Cambridge] being zealous to have it made the metropolis.” On Mr. Hooker’s removal to Hartford, he removed from Newtown to Ipswich, and afterward to Roxbury, where he died, in 1633, *atæt. lxxvii.*

Wonder working Providence. Merton’s Memorial. Prince. Mather.

* Trumbull, I. ii.

† Winthrop’s Journal.

The fame of the removal of these eminent men to America invited over vast numbers of Puritans, who could not find rest under Archbishop Laud's severe administration; "inasmuch that, for several years, hardly a vessel came into these parts, but was crowded with passengers for New-England."^f

An historian of this early period piously notices "the admirable acts of Providence" toward the people of Newtown, in this infancy of their settlement. "Although they were in such great straites for foode, that many of them ate their bread by waight, and had little hopes of the earths fruitfullnesse, yet the Lord Christ was pleased to refresh their spirits with such quickning grace, and lively affections to this temple-worke, that they did not desert the place. And that which was more remarkable, when they had scarce houes to shelter themselves, and no doores to hinder the Indians accessie to all they had in them; yet did the Lord so awe their hearts, that although they frequented the Englishmens places of aboade, where their whole substance, weake wives and little ones lay open to their plunder, during their absence, being whole dayes at Sabbath-Assemblies, yet had they none of their food or stusse diminished, neither children nor wives hurt in the least measure, although the Indians came commonly to them, at those times, much hungry belly (as they use to say) and were then in number and strength beyond the English by far."^{*}

As early as May, 1634, it appears that the number of inhabitants at Newtown had become disproportioned to the township. "Those of Newtown," says Governor Winthrop, "complained of straitnes for want of land, especially meadow, and desired leave of the Council to look out either for enlargement or removal, which was granted; whereupon they sent men to see Agawam [Ipswich] and Merrimack, and gave out they would remove."^f In July, six inhabitants of Newtown went passengers in a vessel "bound to the Dutch plantation, to discover Connecticut river, intending to remove their town thither."[§]

At the General Court, which sat at Newtown in September,

^f Neal.

^{*} Wonder-working Providence.

[†] Winthrop's Journal.

[§] Ibid.

ber, “ many things were agitated and concluded, as fortifying in Castle-Island, Dorchester and Charlestown ; with divers other matters. But the main busines, which spent the most time, and caused the adjourning of the Court, was about the removal of Newtown. They had leave the last General Court to look out for some place for enlargement or removal, with promise of having it confirmed to them, if it were not prejudicial to any other plantation ; and now they moved that they might have leave to remove to Connecticut.” The subject was largely and warmly debated ; “ the whole Colony being affected with the dispute.” When the question was put to vote, fifteen of the Deputies voted for leave of departure, and ten against it ; the Governor and two Assistants voted for it ; but the Deputy-Governor, with all the other Assistants, voted against it ; so a legal act could not be obtained. Hence arose a great difference between the Governor and Assistants, and the Deputies, concerning the negative voice. “ So when they could proceed no further, the whole Court agreed to keep a day of humiliation to seek the Lord,” which was kept, accordingly, in all the congregations. The Court met again soon after ; but before it proceeded to busines, Mr. Cotton (on Mr. Hooker’s declining) preached from Hag. ii. 4. “ And it pleased the Lord so to assist him, and to bleſs his own ordinance, that the affars of the Court went on cheerfully ;—and the congregation of Newtown came and accepted such enlargement as had formerly been offered them by Boston and Watertown.”* This first enlargement was, doubtless, in breadth, to the southward and westward. When the first settlers erected “ the New Town,” between Charlestown and Watertown, it was “ in forme like a litle cut off from the broad-cloath of the two fore-named towns.”†

The people of Newtown manifesting a persevering determination to remove into Connecticut, and those of some neighbouring towns concurring, at the same time, in the wish and project of removal to other places ; the General Court, in May, 1635, gave them leave to remove whither they pleased, on condition that they should continue under the jurisdiction of Massachusetts.

In October, Mr. Thomas Shepard, whose name holds a conspicuous

* Winthrop’s Journal, 70.

† Wonder-working Providence, 61.

conspicuous place in the annals of New-England, arrived at Boston, together with the people who were to form his pastoral charge. On the first of February, 1636, the first permanent church was gathered at Newtown. Mr. Shepard, and "divers other good christians," intending to form a church, communicated their design to the magistrates, who gave their approbation. Application was also made to all the neighbouring churches, "for their elders to give their assistance at a certain day at Newtown, when they should constitute their body." A great assembly accordingly convened, and the church was organized in a public and solemn manner.* The ordination of Mr. Shepard probably took place soon after this organization of the church; but the precise time cannot now be ascertained. "It was deferred," says Dr. Mather, "until another day, wherein there was more time to go through the other solemnities proper to such an occasion."

Early in the summer of 1636, Mr. Hooker, Mr. Stone, and about a hundred men, women, and children, composing the whole of Mr. Hooker's church and congregation, left Newtown; and travelled above a hundred miles, through a hideous and trackless wilderness, to Connecticut. "They had no guide but their compafs; made their way over mountains, through swamps, thickets and rivers, which were not passable but with great difficulty. They had no cover but the heavens, nor any lodgings but those which simple nature afforded them."†

They

* For the form of the organization of this church, and the religious exercises on the occasion, see Winthrop's Journal, 95, 96. This was the eleventh church, gathered in Massachusetts. The order of the churches was as follows:

The first church was gathered at Salem,	in the year	1629
The second - - - - -	at Charlestown,	1631
The third - - - - -	at Dorchester,	1631
The fourth - - - - -	at Bolton,	1631
The fifth - - - - -	at Roxbury,	1631
The sixth - - - - -	at Linn,	1631
The seventh - - - - -	at Watertown,	1631
The eighth (Mr. Hooker's)	at Newtown, [Cambridge]	1633
The ninth - - - - -	at Ipswich,	1634
The tenth - - - - -	at Newbury,	1634
The eleventh (Mr. Shepard's)	at Newtown, [Cambridge]	1636

† Trumbull, I. 55. Winthrop's Journal, 100.

They drove with them 160 cattle, and subsisted on the milk of their cows, during the journey. Mrs. Hooker was carried in a litter. This little company laid the foundation of Hartford, now a very flourishing city in Connecticut.

Their removal was very opportune for Mr. Shepard and his company, who purchased the dwelling-houses and lands, which they had owned at Newtown; and thus enjoyed the advantage (which fell to the lot of few of the early colonists) of entering a settlement already cultivated, and furnished with comfortable accommodations.

This year (1636) the General Court contemplated the erection of a Public School at Newtown, and appropriated four hundred pounds for that purpose; which laid the foundation of Harvard College.*

Mrs. Anne Hutchinson, a very extraordinary woman, commencing a religious teacher, about this time, and holding lectures for the propagation of her peculiar tenets, attracted a numerous audience, and gained many adherents. "The whole Colony was soon divided into two parties, differing in sentiment, and still more alienated in affection. They stiled each other Antinomians and Legalists."† Such was the warmth of the controversy, that it was judged advisable to call a Synod to give their opinion on the controverted points. A Synod was accordingly holden at Newtown on the 30th of August, 1637, at which "all the teaching elders through the country," and messengers of the several churches, were present. The magistrates, too, attended as hearers, and spake occasionally, as they saw fit. Of this Synod Mr. Shepard, who opened it with prayer, "was no small part."‡ After a session of three weeks, the Synod condemned eighty-two erroneous opinions, which had become disseminated in New-England. The proceedings of this Synod appear to have been conducted with fairness and ability. "Lib-

erty

* "After God had carried us safe to New-England, and wee had builded our houses, provided necessaries for our liveli-hood, rear'd convenient places for God's worship, and settled the civill government: One of the next things we longed for and looked after was to advance learning and perpetuate it to posterity: dreading to leave an illiterate ministry to the churches, when our present ministers shall lie in the dust."

New-England's First Fruits, published in 1643.

† Adams's History of New-England.

‡ C. Mather.

erty was given to any man to dispute *pro* or *con*, and none to be charged to be of that opinion he disputed for, unless he should declare himselfe so to be.—The clearing of the true sense and meaning of any place of scripture, it was done by scripture.” An historian, who lived at that period, says : “ Foure sorts of persons I could with a good will have paid their passage out, and home againe to England, that they might have been present at this Synod, so that they would have reported the truth of all the passages thereof to their own Colledges at their return.” These were “ the Prelates” ; “ the godly and reverend Presbyterian party” ; “ those who with their new stratagems have brought in so much old error” ; and “ those who derided all sorts of scholarship.” §

The vigilance of Mr. Shepard was blest for the preservation of his own church, and of the other New-England churches, from the Antinomian and Familistical errors, which began at this time to prevail : “ And,” according to Dr. Mather, “ it was with respect to this vigilancy, and the enlightening and powerful ministry of Mr. Shepard, that when the foundation of a *College* was to be laid, Cambridge, rather than any other place, was pitched upon to be the seat of that happy seminary.” *

A contemporary historian closes “ the dismal yeare of sixteene hundred thirty-six,” with the following story, illustrative, at once, of Mr. Shepard’s preaching talents, and of the spirit of his times. A person, who had come to New-England, “ hoping to finde the powerful presence of Christ in the preaching of the word,” was encountered, at his first landing, by some of Mrs. Hutchinson’s disciples, who were zealous to proselyte him to their doctrine. Finding that “ hee could not skill in that new light, which was the common theame of every man’s discourse,” he betooke himself to a narrow Indian path, which soon led him “ where none but fencelesse trees and echoing rocks make answer to his heart-easeing mone.” After a perplexed and pathetic soliloquy, in this deep recefs, he formed a resolution “ to hear some one of these able ministers preach, whom

§ Wonder-working Providence.

* *Magnalia*, III. 87. Wonder-working Previdence, 164.

whom report had so valued," before he would "make choice of one principle," or "cross the broade seas back againe." Then turning his face to the sun, he steered his course toward the next town, and after some small travell hee came to a large plaine. No sooner was hee entred thereon, but hearing the sound of a drum, he was directed toward it by a broade beaten way." Following this road, he enquired of the first person he met, what the signal of the drum meant. The answer was, "they had as yet no bell to call men to meeting, and therefore made use of a drum."* Who lectures, said he, at this town? "I see you are a stranger, new come over," replied the other, "since you know not the man. It is one Mr. Shepard." "I am new come over," said the stranger, "and have been told since I came, that most of your ministers are legall preachers, onely if I mistake not they told me this man preached a finer covenant of works than the other. However, I shall make what haste I can to hear him. Fare you well." Hastening to the place, he pressed through the thickest crowd into the church, "where having stayed while the glasse was turned up twice, the man was metamorphosed." He was frequently melted into tears, during the service, and overwhelmed with gratitude to God, whose "blessed spirit caused the speech of a poore weake pale complexioned man to take such impression in his soul." The preacher "applied the word so aptly, as if hee had been his privy counsellor; clearing Christs worke of grace in the foule from all those false doctrynes, which the erronious party had affrighted him withall." Finding that there was here not only a real "for the truth of the discipline, but also of the doctrine," of the gospel, "he now resolves (the Lord willing) to live and die with the ministers of New-England."†

The Reverend John Harvard, of Charlestown, in 1638, added to the sum, appropriated by the Legislature to the public

* The town records confirm Mr. Prince's account, that the church had a bell at first; for they shew that the town meetings were then called by the ringing of the bell. A drum, for what reason does not now appear, was afterward substituted in its place; for I find an order of the townsmen, in 1646, for the payment of fifty shillings to a man "for his service to the towne, in beating the drum."

† Wonder-working Providence, C. XLIII.

public school at Newtown, about eight hundred pounds. Thus endowed, this school was exalted to a college, and assumed the name of its principal Benefactor: and *Newtown*, in compliment to the college, and in memory of the place where many of our fathers received their education, was now denominated **CAMBRIDGE**.

In 1639, the first printing pres^s, erected in New-England, was set up at Cambridge, “by one Daye at the charge of Mr. Glover,” who died on his passage to America.* The first thing which was printed was the freeman’s oath; the next was an almanack made for New-England by Mr. Pierce, mariner; the next was the Psalms newly turned into metre.†

The ecclesiastical fathers of New-England, dissatisfied with Sternhold and Hopkins’ version of the Psalms, then in common use, resolved on a new version. Some of the principal Divines in the country, among whom were Mr. Weld and Mr. Eliot, of Roxbury, and Mr. Mather of Dorchester, undertook the work. Aiming, as they well expressed it, to have “a plain translation, rather than to smooth their verses with the sweetnes of any paraphrase;”

and

* “The Reverend and judicious Mr. Jos. Glover, being able both in person and estate for the work, provided, for further compleating the colonies, in church and commonwealth, a printer,” &c. *Wonder-working Providence*, X.—Mrs. Glover (probably the relict of this gentleman) bought Gov. Haines’ house and estate, situated at Market Place, in Cambridge, in 1639.

Nothing of Daye’s printing is to be found. The pres^s was very early in the possession of Mr. SAMUEL GREENE, who was an inhabitant of Cambridge, in 1639, and who is considered as the *first Printer* in America. His descendants, in every succession to this day, have maintained the honour of the typographic art. The present printers, of that name, at New-London, and New-Haven, in Connecticut, are of his posterity. The first pres^s was in use at Cambridge, about half a century. The last thing I can find, which issued from it, is the second edition of Eliot’s Indian Bible, in 1685. Some reliques of this pres^s, I am informed, are still in use, in the printing office at Windsor, in Vermont.

Mr. Samuel Hall, printer to the Historical Society, printed the New-England Chronicle at Cambridge, from the commencement of the revolutionary war, in 1775, to the removal of the American army from Cambridge. A new printing pres^s was set up in this town, the present year, by Mr. William Hilliard, a son of my worthy predecessor in the ministry.

† Winthrop’s Journal.

and regarding “conscience rather than elegance, fidelity rather than poetry,” their version, it seems, was too crude to satisfy the taste of an age, neither highly refined, nor remarkably critical. Hence, Mr. Shepard, of Cambridge, addressed them with this monitory verse :

“ Ye Roxbury poets, keep clear of the crime
Of missing to give us very good rhyme :
And you of Dorchester your verses lengthen,
But with the texts own words you will them strengthen.”

This Version was printed at Cambridge in 1640 : but requiring, as it was judged, “a little more art,” it was committed to President Dunster, a great master of the oriental languages, who, with some assistance, revised and refined it, and brought it into that state in which the churches of New-England used it for many subsequent years.*

In 1639, the town ordered, that some person, chosen for the purpose, should register every birth, marriage, and burial, and, “according to the order of the Court, in that case provided, give it in once evrie yeare to be delivered by the deputies to the Recorder.”

In 1641, (Dec. 13) the town chose two men, whom they directed to “take care for the making of the towne spring, againt Mr. Dunster’s house, a sufficient well, with timber and stone fit for the use of man, and wattering of cattel.”†

In 1642, according to an order of the last General Court, “for the townsmen to see to the educating children,” the town was divided into six parts, and a person appointed for each division, “to take care of all the families” it contained.

The first Commencement was holden at Cambridge in 1642, at which time nine Students took the degree of Bachelor of Arts.§ “They were young men of good hope,

* The Rev. Mr. Prince, of Boston, observed, that, when he was last in England, in 1717, he found this Version “was by some eminent congregations there preferred to all others in their public worship.” I find the eighteenth edition of this Version printed with the Bible at Edinburgh, in 1741; and the twenty-third (I suppose New-England) edition printed at Boston, in 1730. The Rev. Mr. Prince revised and improved this New-England Version, in 1758.

† May not this be the town well, still in use, a little southwesterly of the first church?

§ There are now one hundred and ninety-one Students in this ancient and very respectable seminary ; and, for several preceding years, there

hope, and performed their acts so as gave good proof of their proficiency in the tongues and arts."* Most of the members of the General Court were now present, "and dined at the college with the scholars ordinary commoners, which was done of purpose for the students encouragement—and it gave good content to all."†

In 1643, the General Court,—which had previously committed the government of the College to all the magistrates, and the ministers of the three nearest churches, with the president,—passed an act for the well ordering and managing of Harvard College, by which all the magistrates, and the teaching elders of the six nearest towns, [Cambridge, Watertown, Charlestown, Boston, Roxbury, and Dorchester] and the president for the time being, were appointed to be forever governors of this Seminary. They met at Cambridge, for the first time, by virtue of this Act, on the 27th of December, 1643, "considered of the officers of the college, and chose a treasurer."‡

How early the Grammar School was established at Cambridge does not appear : but it seems to have been nearly coeval with the town, and to have been an object of great care and attention. As early as 1643, a writer observes : "By the side of the Colledge is a faire Grammar Schoole, for the training up of young schollars, and fitting of them for Academical learning, that still as they are judged ripe, they

have been upwards of two hundred. Since the year 1642, there have graduated at this College	5674
Of whom have died	2113

Now living	1561
The whole number of ministers who have graduated here, is	1153
Of which number have died	787

Now living	371
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The observations of Mr. Oakes are worthy of perpetual regard : "Think not that the Commonwealth of Learning may languish, and yet our Civil and Ecclesiastical State be maintained in good plight and condition. The wisdom and foresight, and care for future times, of our first Leaders was in nothing more conspicuous and admirable, than in the planting of that Nursery : and New-England is enjoying the sweet fruit of it. It becomes all our faithful and worthy Patriots that tread in their steps, to water what they have planted."

Address to the General Court, in his Election Sermon, 1673.

* Winthrop's Journal.

† Ibid.

‡ Ibid.

they may be received into the Colledge of this schoole : Master Corlet is the Mr. who hath very well approved himself for his abilities, dexterity and painfulnesse in teaching and education of the youths under him."†

This school, some years after, received a liberal donation from Edward Hopkins,‡ Esquire, Governor of Connecticut, who died in England, in 1657. This charitable and pious man gave, by his last will, the principal part of his estate to his father-in-law, Theophilus Eaton, Esquire, and others, "in full assurance of their trust and faithfulnes in disposing of it, according to" his "true intent and purpose." This purpose is declared to be, "to give some encouragement in those Foreign Plantations, for the breeding up of hopeful Youth in a way of learning both at the Grammar School and College, for the public service of the Country in future times." Five hundred pounds of his estate in England, appropriated to the college and grammar school in Cambridge, were laid out in real estate in the town of Hopkinton, and now constitute a respectable fund. Three fourths of the income of this estate are applied, according to the instruction of the will of the donor, to the maintenance of five resident Bachelors of arts, at Harvard College, and the other fourth "to the Master of Cambridge Grammar School, in consideration of his instructing in Grammar Learning

† New-England's First Fruits. See Coll. of Hist. Soc. I. 243. Mr. Corlet appears to have been a man of learning, of piety, and respectability ; and it is to the honour of Cambridge, that, in the infancy of the town, great exertions were made for his ready and permanent support. He was master of the Grammar School, in this town, between 40 and 50 years. He had the tuition of the Indian scholars, who were designed for the College, and, "for his extraordinary pains in teaching" them, received compensation from the Society for propagating the Gospel. In the accounts, transmitted from New-England to that Society, he is repeatedly, and very honourably, mentioned. [See Hazard's Hist. Coll. II.] Dr. C. Mather (who has inserted in his *Magnalia* a biographical sketch of the Rev. Mr. Hooker, drawn by Mr. Corlet) styles him "that memorable old School-master in Cambridge ; from whose education," he adds, "our College and Country has received so many of its worthy men, that he is himself worthy to have his name celebrated in our Church History."

‡ See his character in Trumbull's Hist. Connect. I. 241.

Learning five boys,§ nominated by the President and Fellows of Harvard College, and the Minister of Cambridge for the time being, who are, by the Will, constituted "Visitors of the said School." They make an annual visitation, the week before the commencement, "to see that so many children are taught," and that they "give proof of their proficiency in learning." Two shillings on the pound, or a tenth part as much as each Bachelor receives, is applied to "buy books and reward the industry of such under-graduates, as distinguish themselves by their application to their studies."

In 1644, Mr. Daniel Gookin removed from Virginia, with his family, and settled at Cambridge; "being drawn hither by having his affection strongly set on the truths of Christ and his pure ordinances."† His arrival was very opportune for the Reverend Mr. Eliot, the Indian apostle, who was now preparing himself for his great work of evangelizing the Indians. Mr. Gookin, animated with an apostolical zeal for the promotion of this pious design, vigorously co-operated with Mr. Eliot, in its execution. He himself informs us,* that Mr. Eliot "was his neighbour, and intimate friend, at the time when he first attempted this enterprize," and communicated to him his design. In Mr. Eliot's evangelizing visits to the Indians, Mr. Gookin so often accompanied him, that he is said to have been "his constant, pious and persevering companion."‡ In

1646,

§ The Legislature of Massachusetts has made such an addition to this very useful fund, that six bachelors may now reside at the College, and seven boys be instructed at the Grammar School.

† Wonder-working Providence. Magnal. III. 120.

* Hist. Collect. of the Indians in New-England.

‡ Homer's Hist. of Newtown, in Coll. of Hist. Soc. vol. V. 253.—Soon after Mr. Gookin's arrival, he was appointed captain of the military company in Cambridge; and a member of the house of deputies. In 1652, he was elected assistant; and, four years after, was appointed by the General Court superintendent of all the Indians, who had submitted to the government of Massachusetts; in which office he appears to have continued, with little interruption, till his death. In 1662, he was appointed, in conjunction with the Rev. Mr. Mitchel, one of the licensers of the printing-pres in Cambridge. In 1681, he was appointed major-general of the Colony. He is characterized by the writers, who mention his name, as a man of good understanding, rigid in his religious

and

1646, Mr. Eliot, having acquired a knowledge of the Indian language, began to preach to the Indians at Nonantum, then lying within the limits of Cambridge. From this time, for many years afterward, great pains were taken, and large sums expended, to educate Indian youth for the ministry. Several were maintained, a number of years, at the grammar school, with a view to the completion of their education at the college in Cambridge. Such, at this early period, was the zeal of our pious ancestors for the christianization of the Indians, and so sanguine were their hopes of rendering the Indian youth auxiliary to the design, that, in 1665, a brick edifice, 30 feet long, and 20 feet broad,

was

and political principles, but zealous and active, of inflexible integrity, and exemplary piety, disinterested and benevolent, a firm patriot, and, above all, uniformly friendly to the Indians, who lamented his death with unfeigned sorrow. He died in 1687—a poor man. But, such was the estimation of his character and services, that a decent monument was erected over his grave. It stands on the south-east side of the burying-ground in Cambridge, and has this inscription :

Here lyeth interred
the body of Major Genl.
Daniel Gookins aged 75 years
who departed this life ye^r 19 of March
1686—7

Mr. Eliot's apostolical labours among the Indians are justly celebrated in Europe and America. His Indian bible will remain a perpetual monument of his patient diligence, and pious zeal. "The whole translation," Dr. C. Mather says, "he writ with but one pen." The first edition of it was published as early, at least, as the year 1668, and a second in 1685. Both editions were printed at Cambridge. The title of this bible is :

Mamusse
Wunneetupanatamwe
U P - B I B L U M G O D
Naneeswe
NUKKONE TESTAMENT
Kah Wonk
WUSKU TESTAMENT.

The Lord's Prayer is as follows :

Nooshun kesukqut, qutianatamunzch kooweshónk. Peayaumooutch kakketaasootamóonk nen nach ehkeit neane kesukqut. Nummeet-
seongash asækéfukokish assaminineau yenycu kesukok. Kah ahquanta-
muniinnean nummatcheseongash neane matchenehukqueagig nutah-
quantamúnnonog. Ahque sagkompagunainnean en qutchaongaint
webe pohquohwullinnee wutch matchitut. Newutche kutahtaunn ke-
tassidamoonk, kah menuhkesuunk, kah soßfamóonk micheme. Amen.

was erected at Cambridge, for an Indian College. Several Indians entered college, of whom, however, one§ only ever attained the academical honours. "The design," says Mr. Cookin, "was prudent, noble, and good; but it proved ineffectual."—"The awful providences of God, in frustrating the hopeful expectations concerning the learned Indian youth, who were designed to be for teachers unto their countrymen," are noticed, with great sensibility, by this historian,† who, amidst all discouragements, retained his zeal for the promotion of this pious design, till the very close of his life.

A Bill having been preferred to the General Court in 1646, for the calling of a Synod, for the purpose of composing and publishing a platform of church-discipline, a "motion" was made by the Court to the churches, to assemble such a synod. It was, accordingly, convened at Cambridge that year, and protracted its session, by adjournments, till 1648. This synod composed and adopted the *Platform of Church-Discipline*, called "The Cambridge Platform," which, together with the Westminster Confession of Faith, it recommended to the General Court, and to the churches. The churches of New-England, in general, acceded to this platform for more than thirty years: and it was recognized and confirmed by a synod at Boston, in 1679.*

The thriving state of the herds,† belonging to this town, together

§ Caleb Cheescaumuck, (anciently written Cheefshaumuck) in 1665.

† Gookin's Historical Collections, chap. V.

* Adams's Hist. of N. England. Neal's Hist. of N. England, II. 33.

† By an estimate of the number of persons, and of the estate, in Cambridge, taken by the Townsmen, [Selectmen] by order of the General Court, in 1647, it appears, that there were then in town,

Persons (rateable)	-	-	-	-	135
Houses	-	-	-	-	90
Cows, (valued at £.9 pr. head)	-	-	-	-	208
Oxen, (at £.6 pr. head)	-	-	-	-	131
Young cattle	-	-	-	-	229
Total head of cattle	-	-	-	-	568
Horses, (at £.7 pr. head)	-	-	-	-	20
Sheep, (at £.1 10 pr. head)	-	-	-	-	37
Swine, (at £.1 pr. head)	-	-	-	-	62
Goats, (at 8s. pr. head)	-	-	-	-	58

together with the confidence reposed in *Waban*† (an influential Indian, recently converted to christianity by the apostolic Eliot) appear in the following compact, dated April 12, 1647 : " Bargained with Waban, the Indian, for to keepe about *six score heade* of dry cattle on the south side of Charles River, and he is to have the full some of eight pound, to be paid as followeth, viz. 30^s. to James Cutler, and the reit in Indian corne at 3 sh. bushel, after michel-tide next.—He is to bargain to take care of them the 21 day of this present month, and to keepe them untill 3 weeks after michelmas ; and if any be lost or ill, he is to send word unto the towne, and if any shall be lost through his carelessness he is to pay according to the value of the beast for his defect. his  mark.
Waban."

In 1648, "it was agreed, at a generall meeting, when the whole towne had speciall warncing to meeete for the disposeing of Shawshyne, that there should be a farme layde out, of a thousand acres, to be for a publick stocke, and improved for the good of the Church, and that part of the Church that here shall continue ; and every person or persons, that shall from time to time remove from the Church, doe hereby resigne up theire interest therein to the remaineing part of the Church of Cambridge." *

The same year, it was ordered, " That there shall be an eight peny ordinary provided for the Townsfinen [Selectmen] every second iunday of the month upon there meeeting day ; and that whosoeuer of the Townsfinen faile to be present within half an houre of the ringing of the bell (which shall be half an houre after eleven of the clocke) he shall both lose his dinner, and pay a pint of facke, or the value, to the present Townsfinen."

Among the town-officers for the following year, three commissioners were chosen, "to end small causes under forty shillings."

Mr. Shepard died in 1649, and was succeeded in the ministry

[‡] Waban lived at Nonantum, a part of Cambridge Village, now Newton. When Mr. Eliot made his first evangelizing visit, Oct. 28, 1646, "Waban met him at a small distance from the settlement, and welcomed him to a large wigwam on the hill Nonantum;" and became one of the first fruits of his mission. *Hemer's Hist. of Newton.*

Hamer's Hist. of Newton.

* Town Records.

ministry by the Reverend Jonathan Mitchel. In the interval between Mr. Shepard's death, and Mr. Mitchel's ordination, the pulpit was supplied by President Dunster, and Mr. Richard Lyon, who lived at the President's in the capacity of a private tutor to an English student.

A vote of the town to repair the old church "with a 4 square roofoe, and covered with shingle," passed Feb. 18, 1650, was rescinded, in March ; and the committee, now ordered to "desist from repairing" the old house, was instructed to "agree with workmen for the building of a new house, about forty foot square, and covered as was formerly agreed for the other. It was also then voted, and generally agreed, that the new meeting-house shall stand on the Watch house hill." This is believed to be the hill on which the present congregational church stands. The second church was, doubtless, erected about this time ; for, in February, 1651, the town voted, "That the Townsmen shall make sale of the land whereon the old meeting house stood."

In 1650, the General Court gave the College its first charter, appointing a Corporation, consisting of the President, five Fellows, and the Treasurer. This board, and that previously mentioned, now denominated the board of Overseers, constitute the legislature of Harvard University.*

Cambridge appears, at this time, to have bestowed some attention on navigation ; for an early historian mentions "a ship, built and set forth by the inhabitants of Cambridge,"

* PRESIDENTS OF HARVARD UNIVERSITY.

<i>Access.</i>					<i>Exit.</i>
1640	Rev. Henry Dunster, resigned	-	-	-	1654
1654	Rev. Charles Chauncy, died	-	-	-	1672
1672	Rev. Leonard Hoar, M. D. resigned	-	-	-	1675
1675	Rev. Uriah Oakes, A. M. died	-	-	-	1681
1682	John Rogers, A. M. died	-	-	-	1684
1685	Rev. Increase Mather, S. T. D. resigned	-	-	-	1701
1701	Rev. Samuel Willard, A. M. Vice-President, died	-	-	-	1707
1708	Hon. John Leverett, A. M. S. R. S. died	-	-	-	1724
1725	Rev. Benjamin Wadsworth, A. M. died	-	-	-	1737
1737	Rev. Edward Holyoke, A. M. died	-	-	-	1769
1770	Rev. Samuel Locke, S. T. D. resigned	-	-	-	1773
1774	Rev. Samuel Langdon, S. T. D. resigned	-	-	-	1780
1781	Rev. Joseph Willard, S. T. D. L.L.D.				

bridge," in 1649, as being "split and cast away." The same historian, who composed his history in 1652, says of Cambridge : "This town is compact closely within itselfe, till of late yeares some few stragling houses have been built. The liberties of this town have been enlarged of late in length, reaching from the most northerly part of *Charles* river, to the most southerly part of *Merrimeck* river.* It hath well ordered streets and comly compleated with the faire building of Harvard Colledge.—The people of this Church and Towne have hitherto had the chiefest share in spirituall bleſſings, the ministry of the word by more than ordinary instruments :—Yet are they at this day in a thriving condition in outward things, also both corne and cattell, neate, and ſheepe, of which they have a good flocke, which the Lord hath caused to thrive much in these latter dayes than formerly."†

The first license for an inn, in Cambridge, appears to have been given in 1652, when "the townſinen granted liberty to Andrew Belcher, to ſell beare and bread, for entertainment of ſtrangers, and the good of the towne."‡

The inhabitants of Cambridge Village had become ſo numerous, by the year 1656, as to form a diſtinct congre-gation for public worship ; and an annual abatement was made of "the one halfe of their proportion to the miniftryes allowance, dureing the time they were provided of an able minister according to law."§

The same year, the inhabitants of Cambridge conſented to pay each his proportion of a rate to the ſum of £.200, "towards the building a bridge over Charles River."|| A bridge was erected, about the year 1660, and, for many years,

* Cambridge appears, in the firſt instance, to have contained merely a ſufficient tract of land for a fortified town. Hence the early tendency of its inhabitants to emigration. By this ſecond enlargement, it appears to have included the territory conſtituting the principal part of the preſent townſhip of *Pilkiric*, and the whole townſhip of *Lexington*; the former of which was incorporated May 29, 1655, and the latter, March 20, 1712. Cambridge Village was incorporated, by the name of *Newton*, December 8, 1691.

† Wonder-working Providence, C. XXVIII.

‡ Town Records.

§ Town Records. The firſt church in Cambridge Village [now Newton] was gathered July 20, 1664.

|| Town Records.

years, was called "The Great Bridge." Not long after its erection, it was ordered that it should be "layd in oyle and lead."*

About this time, there was built in the town, "a house of correction;" which, in conjunction with other facts, indicates the early care of our ancestors to repress idleness and vice, and to encourage industry and economy. In 1656, certain persons were appointed by the selectmen, to execute the order of the General Court, for the improvement of all the families within the limits of this towne, in spinning and cloathing."† The year following, James Hubbard had "liberty granted him to fell some small timber on the common, for the making him a loome."‡

Orchards must have been successfully cultivated, as early as the year 1662; for Mr. Mitchel was then "granted a tree for a cider press;" and James Hubbard "timber for fencing his orchard."||

In September, 1665, five Mohawk Indians, "all stout and lusty young men," came, in the afternoon, into the house of Mr. John Taylor, in Cambridge. They were seen to come out of a swamp not far from the house. Each of them had a firelock gun, a pistol, a helved hatchet, a long knife hanging about his neck, and a pack, well furnished with powder, and bullets, and other necessary implements. The family giving immediate notice to the authority of the town, a constable, with a party of men, came to the house, and seized them without any resistance, and, by authority, committed them to prison. The English had heard much of the Mohawks, but had never seen any of them before. "At their being imprisoned, and their being loaden with irons, they did not appear daunted or dejected; but, as the manner of those Indians is, they sang night and day, when they were awake." Within a day or two after, they were removed from Cambridge to Boston prison, and were repeatedly examined by the Court, then in session. They alleged that they came not with any intention to do the least harm to the English, but to avenge themselves of the Indians, their enemies. The Court, at length,

* A phrase, supposed to mean "painted."

† Town Records.

‡ Ibid.

|| Ibid.

length, dismissed them, with a letter to their chief sachem, the purport of which was, to forbid the Mohawks, for the future, to kill any of the Indians under the protection of the English, and to come armed into any of the English towns. With this letter, and a convoy of horse to conduct them into the woods, clear of the Indians, their enemies, they were dismissed, and were heard of no more.*

To the moral and religious education of the children and youth in Cambridge, there appears to have been a regular and systematic attention. In 1668, some of the most respectable inhabitants were chosen "for katechiseing the youth of this towne."†

Mr. Mitchel died in 1668. "At a public meeting of the Church and Town," in 1669, "to consider of supply for the ministry, it was agreed, That there should be a house bought or built, to entertain a minister."‡ For this purpose, the parish, the same year, sold "the church's farm," of six hundred acres, in Shawshin, (Billerica) for £.230 sterl. Four acres of land were, soon after, purchased; on which, in 1670, a house was erected thirty-six feet long, and thirty feet wide, "this house to remaine the church's, and to be the dwelling place of such a minister and officer, as the Lord shall be pleased to supply us withall, during the time he shall supply that place amongst us."||

The Church and Society now invited Mr. William Stoughton* to become their minister; "but they were denied."

* Gookin's Hist. Collect. † Church Records. ‡ Ibid.

|| Church Records. All the ministers, since Mr. Mitchel, have resided at the Parsonage. The front part of the present house, at the Parsonage, was built in 1720.

* The Honourable William Stoughton, Esquire, was a preacher of the gospel for several years. His Sermon, at the annual Election, has been ranked among the very best, delivered on that occasion. His Epitaph (which Mr. Clap, the late venerable town-clerk of Dorchester, told me, in his cautious manner, he believed *may have been* written by the Rev. Mr. Mather, of Dorchester) ascribes to him these traits:

Religione Sanctus,
Virtute clarus,
Doctrina Celebris,
Ingenio Acutus,

— — — — —
Impietatis & Vitii Hostis acerrimus.
Hunc Doctores laudant Theologum,
Hunc Pii venerantur Austerum.

With

denied."—"After some time of seeking God by prayer, the Lord was pleased to guide the church to make their application to Mr. Urias Oakes in Old England." Mr. William Manning was sent as a messenger with a letter from the church, and with another letter "sent by several Magistrates and Ministers, to invite him to come over and be an officer amongst them."† Mr. Oakes accepted the invitation, came to America, and was inducted into office, in 1671. In 1675, he was invited to the presidency of Harvard College, and was inducted into that office the same year. The charge of his flock, however, he did not entirely relinquish till his death.

In 1675, the selectmen appointed certain persons "to have inspection into familys, that theare be noe by drinking or any misdemenor wheareby fine is committed, and persons from theare houses unseasonably."‡

At a town meeting, in 1676, called "to consider about fortifying of the towne against the Indians," it was judged necessary, "that something bee done for the fencing in the towne with a stockade, or sume thing equivalent." Materials were, accordingly, prepared: but king Philip's war being soon after terminated, the town ordered that the selectmen should "improve the timber, that was brought for the fortification, for the repairing of the Great Bridge."* This bridge was rebuilt in 1690, at the expence of Cambridge and Newton, with some aid from the public treasury.

The extent of the town, and the provident and pious attention of its inhabitants to the support of the ministry, appear by a vote of January 8, 1682: "That 500 acres of the remote lands, lying between Woburn, Concord, and our head line, shall be laid out for the use and benefit of the ministry of this town and place, and to remain for that use forever."§

Mr.

With these excellent qualifications, however, he was never settled in the ministry. But, in civil life, he was eminently useful to the Commonwealth. He was repeatedly chosen its Lieut. Governor; and, for some years, was Commander in chief. He was a generous benefactor to Harvard College. Stoughton Hall was erected at his expence. See his Epitaph entire in Hist. Collections, II. 10.

† Church Records.

‡ Town Records.

* Town Records.

§ Ibid.

Mr. Oakes died in 1681. Mr. Nathaniel Gookin, who had been employed by the society as his assistant, during the latter part of his ministry, was now chosen his successor. He was ordained in 1682. He died in 1692.

Not long after his death, the church and society unanimously invited the celebrated Dr. Increase Mather to succeed him, in the ministry : but the reluctance of his people, (among whom he had then ministered 36 years) with other obstacles, prevented his acceptance of the invitation.

The Reverend William Brattle was, at length, chosen to this office ; and was ordained in 1696. During his ministry, a formal and public relation of religious experiences, as a qualification for church fellowship, was, by a vote of the church, declared unnecessary ; the business of examination was referred to the pastor and elders ; and the consent of the church to the admission of a member was signified by silence, instead of a manual vote.

In 1700, the proprietors of the common and undivided lands in Cambridge gave the high way on the south side of Charles river, from the river to the road now leading to Roxbury, "for the use of the ministry in this town and place."† This highway lay to the eastward of the present one, on the south side of the river. Before the erection of the first bridge over Charles river, there was a ferry, from the wharf at Water street, in Cambridge, to this highway.

In 1706, the third church was erected in Cambridge, a little in front of the spot where the present church stands ; and the first divine service was performed in it on the 13th of October.

On the petition of the farmers, "that they might be dismissed from the town, and be a township by themselves ;" leave was given them, on certain conditions : and Cambridge Farms were incorporated, by the name of Lexington, in 1712.*

Mr. Brattle died in 1717 ; and was succeeded by the Reverend Nathaniel Appleton, who was ordained the same year.

A farm of 500 acres, lying at a remote part of Lexington, toward Bedford, "given in former time by the proprietors

† Town Records.

* Ibid.

prictors of the town for the use of the ministry in this town and place," was sold in 1719; and the avails (excepting £.130 for the erection of a new parsonage house) were appropriated to the establishment of an accumulating fund, for the purpose originally designed by the donation. It was Mr. Appleton's proposal, (which has been carried into effect) that the minister should receive two thirds of the interest, and that the other third should be added to the principal, that it might be "a growing estate." This fund, by its own accumulation, and by the addition of the product of ministerial lands, sold in 1795, has become greatly auxiliary to the support of the ministry.

In 1732, the inhabitants of the north-westerly part of Cambridge were, by an act of the Legislature, formed into a distinct and separate Precinct. On the Lord's-day, September 9, 1739, a church was gathered in this precinct, by the Rev. Mr. Hancock, of Lexington: and, on the 12th of the same month, the Reverend Samuel Cooke was ordained its pastor. On this occasion, the first church in Cambridge voted, that £.25 be given out of the church stock to the second church in Cambridge, "to furnish their communion table in a decent manner."*

In 1734, the town received £.300 from the General Court, toward defraying the expence of repairing the Great Bridge over Charles river; and, together with a vote of thanks to the Court, voted thanks to Jacob Wendell, Esquire, and Mr. Cradock, for their kindness in procuring and collecting a very bountiful subscription for the same purpose.†

In 1735, a committee, chosen by the church to consult with the pastor respecting measures to promote a reformation, proposed and recommended to the church, as what they "apprehended might be serviceable for reviving religion, and suppressing growing disorders," that there be a number of wise, prudent, and blameless Christians chosen among themselves, whose special care it should be, to inspect

* Church Records. The Rev. Mr. Cooke, "in whom," as his epitaph justly states, "were united the social friend, the man of science, the eminent and faithful clergyman," died June 4, 1783, in the 75th year of his age, and 44th of his ministry. He was succeeded by the Rev. Thaddeus Filke, who was ordained April 23, 1783.

† Town Records.

spect and observe the manners of professing Christians, and such as were under the care and watch of the church. The proposal was adopted, and a committee was appointed, for the purpose expressed in the recommendation. This committee, which was a kind of privy council to the minister, though without authority, appears to have been very serviceable to the interests of religion ; and it was renewed annually, for the space of about fifty years.

In 1756, the present Court House in Cambridge was built.

The present church, in the First Parish in Cambridge, which is the fourth, built in this parish, was raised November 17, 1756 ; and divine service was first performed in it July 24, 1757. The bell, now in use, was given to the society, by Captain Andrew Belcher, in the year 1700 ; at which time the town gave “the little meeting-house bell to the farmers,” or Lexington. The bible, for the pulpit, was the gift of the Honourable Jacob Wendell, Esquire, of Boston, in 1740. The present clock was procured by subscription in 1794.

In 1761, five or six gentlemen, each of whose income was judged to be adequate to the maintenance of a domestic chaplain, were desirous to have an episcopal church built, and a missionary fixed, at Cambridge. This year, accordingly, a church was erected : and the Reverend East Apthorp took charge of it, as missionary from the Society for the propagation of the Gospel in foreign parts.*

* This church, called *Cliff Church*, was opened October 15, MDCCLXI ; and is considered, by connoisseurs in architecture, as one of the best constructed churches in New-England. Its model is said to have been taken from Italy. On its corner-stone is the following INSCRIPTION :

DEO. ETERNO.
PATRI. FILIO. SPIRITU. S.
HANC. AEDEM.
SUB AVSPICIS. ILLUSTRISS. SOCIETATIS.
PROMOVENDO. EVANGELIO.
IN. PARTIBUS. TRANSMARINIS.
INSTITUTAE.
CONSECRABANT. CANTABRIGIENSES.
ECCLESIAE. ANGLICANAE. FILII.
IN.
CHRISTIANAE. FIDILI. ET. CHARITATIS.
INCREMENTVM.
A.D. MDCLX.
PROVINCIAM. PROCURANTE.
V. CL.
FRANCISCO. BERNARDO.

Mr.

The inhabitants of Cambridge early discovered a zealous attachment to the liberties of their country. On the occasion of the memorable *Stamp Act*, it was voted, October 14, 1765, "as the opinion of the town, That the inhabitants of this Province have a legal claim to all the natural, inherent, constitutional rights of Englishmen, notwithstanding their distance from Great-Britain, and that the Stamp Act is an infraction upon these rights." After stating its oppressive tendency, the vote proceeds : "Let this Act but take place, Liberty will be no more ; Trade will languish and die ; our Medium will be sent into his Majesty's exchequer ; and Poverty come upon us as an armed man. The Town, therefore, hereby advise and direct their representatives by no means whatsoever to do any one thing that may aid said Act in its operation ; but that, in conjunction with the friends of liberty, they use their utmost endeavours that the same may be repealed : and that this vote be recorded in the Town Books, that the children yet unborn may see the desire that their ancestors had for their freedom and happiness."*

At a meeting of the proprietors of the common and undivided lands in Cambridge, in 1769, "all the common lands, belonging to the proprietors, fronting the college, commonly called the Town Commons, not heretofore granted or allotted to any particular person, or for any special or particular use," were "granted to the town of Cambridge, to be used as a Training Field, to lie undivided, and to remain for that use forever."†

The election of counsellors for the Province of Massachusetts was holden at Cambridge, in May, 1770, by order of Governor Hutchinson ; in opposition to the Charter, and to the sense of the whole Province.

On the imposition of a duty on teas imported to America, by the East-India Company, several spirited resolves of the town of Cambridge, November 26, 1773, were closed with

Mr. Apthorp was educated at Jesus College, in the University of Cambridge, in England, of which he was afterwards a Fellow. He proceeded A. B. in 1755, and has since received the degree of D. D. from one of the English Universities. Within a few years after his settlement at Cambridge, he went to England, and became settled in London, where he is still living.

* Town Records.

† Proprietors' Records.

with the following : " That this Town can no longer stand idle spectators, but are ready, on the shortest notice, to join with the town of Boston, and other towns, in any measures that may be thought proper, to deliver ourselves and posterity from slavery."*

On the great question, " Whether, if Congress should, for the safety of the Colonies, declare them independent of Great-Britain, the town would support them in the measure :" the inhabitants of Cambridge, May 27, 1776, unanimously and solemnly engaged such support, with their lives and fortunes.†

From the commencement of hostilities at Lexington, April 18, 1775, the tranquillity of Cambridge was, for several years, interrupted; by the tumult of war. Many of the inhabitants left the town, and retired into the interior parts of the country. The Seat of the Muses was now occupied by soldiers. It was at Cambridge that General Washington fixed his first encampment ; and this was the place of the head-quarters of the American army, till the evacuation of Boston, by the British troops, in 1776. During this period the college was assembled at Concord.

On the capture of General Burgoyne, in 1777, he, and his captured troops, were located at Cambridge, under the superintendance of General Heath, as prisoners of war.

The present Constitution of Massachusetts was framed at Cambridge, in 1779, by a Convention chosen by the several towns in the Commonwealth. It was referred to the consideration of another Convention. The inhabitants of Cambridge, after proposing several amendments, gave an example of a liberal patriotism, essential to every republican government, which must rest on the will of the majority. " Willing to give up their own opinion in lesser matters, in order to obtain a government whose authority might not be disputed, and which they wished might soon be established ;" they instructed their representative to the Convention, " in their name and behalf, to ratify and confirm the proposed form, whether the amendments be made, or not."‡

In 1780, the church members on the south side of Charles river in Cambridge presented a petition to the church,

* Town Records.

† Ibid.

‡ Ibid.

church, "signifying their desire to be dismissed, and incorporated into a distinct church, for enjoying the special ordinances of the gospel more conveniently by themselves." The church voted a compliance with their petition; and they were incorporated on the 23d of February, 1783. The Reverend John Foster was ordained to their pastoral charge, November 4, 1784.

In 1783, in consideration of the "very advanced age, and growing infirmities," of Dr. Appleton, a day of fasting and prayer was observed by the church and congregation, "to seek of God divine direction and assistance in the important affair of procuring a more fixed and settled preaching and administration of the word and ordinances among them." A few days after, "at the general desire of the brethren of the church, as well as in compliance with his own inclination and earnest wishes," Dr. Appleton appointed a meeting of the brethren of the church, for the purpose of choosing a colleague, for his assistance in the ministry. The church, accordingly, chose the Reverend Timothy Hilliard; and, the society concurring in the choice, he was installed the same year.

The aged and venerable Dr. Appleton, having, agreeably to his desire, lived to see his country again blest with peace, and his church furnished with a worthy pastor, departed this life, with calmness and resignation, early in the year 1784.

In 1786, the present alms-house, in Cambridge, was purchased, repaired, and devoted to the use of the poor of the town.

The conduct of the town of Cambridge, in the memorable Insurrection of 1786, was highly to its honour. A letter was directed to the Selectmen of Cambridge, written by desire of a meeting of Committees from several towns in the county of Middlesex, "requesting their concurrence in a County convention to be held at Concord on the 23d of August, in order to consult upon matters of public grievances, and find out means of redress." The letter being laid before the town, a vote was passed, "That the Selectmen be desired to answer said letter, and express the attachment of this town to the present constitution and administration of Government, and also to express our aversion

sion to use any irregular means for compassing an end which the constitution has already provided for ; as we know of no Grievances the present system of Government is inadequate to redrefs.”*

Mr. Hilliard died in 1790. He was succeeded in the ministry by the Compiler of this History, in 1792.

A “ Friendly Fire Society,” consisting of twenty-eight persons, was formed in this town, in 1797. The object of this association is, to prevent, or mitigate, the evils occasioned by fire. It annually chooses a Chairman, Treasurer, Clerk, and Wardens ; and already possesses a decent fund.

The King-Pox was introduced at Cambridge, this present year, by Professor Waterhouse, who imported the *matter* from England. The first who was inoculated for this disorder, in America, was Daniel Oliver Waterhouse, a son of the Professor.

FIRST CHURCH IN CAMBRIDGE.

Succession of Ministers.	Time of settlement.	Time of decease.	Age.
Rev. Thomas Hooker and Samuel Stone	at Camb. Oct. 11, 1633 ; removed with their chh. to Hartford, 1636.	July 7, 1647 July 2, 1663	61
Thomas Shepard	1636	Aug. 25, 1649	44
Jonathan Mitchel	Aug. 21, 1650	July 9, 1668	43
Urian Oakes	Nov. 8, 1671	July 25, 1681	50
Nathaniel Gookin	Nov. 15, 1682	Aug. 7, 1692	34
William Brattle, F. R. S.	Nov. 25, 1696	Feb. 15, 1717	55
Nathl. Appleton, D. D.	Oct. 9, 1717	Feb. 9, 1784	91
Timothy Hilliard	Oct. 27, 1783	May 9, 1790	44
Abiel Holmes	Jan. 25, 1792		

A BIOGRAPHICAL Sketch of the MINISTERS of CAMBRIDGE.

MR. HOOKER.

THE Reverend THOMAS HOOKER, the first minister of Cambridge, and the father of the colony, as well as of the churches, of Connecticut, was born at Marfield, in Leicestershire, in 1586. He was educated at Emanuel College, Cambridge, in England, where he was afterwards promoted to a fellowship, in which office “ he acquitted himself with such

* Town Records.

such ability and faithfulness, as commanded universal approbation and applause." Upon his leaving the University, he preached occasionally for some time in London ; till, at length, in 1626, he was chosen Lecturer at Chelmsford. Here he preached, with great success, for several years, and was so well beloved by the neighbouring clergy, that, when the Bishop of London silenced him for Nonconformity, forty-seven of them signed a petition in his favour, testifying, *That Mr. Hooker was orthodox in doctrine, honest and sober in his life and conversation, of a peaceable disposition, and no ways turbulent or factious.* But this petition had no effect on the imperious and inexorable Laud. Mr. Hooker was constrained to lay down his ministry ; and he set up a Grammar School at a village in the neighbourhood of Chelmsford. At the next visitation, however, he was cited by the Bishop to appear before the High Commission Court. Thus cruelly persecuted, he absconded, and went to Holland, where he lived two or three years, preaching sometimes at Delft, and sometimes at Rotterdam.

In 1633, he came to New-England* ; and, though he had been "ordained a presbyter by a bishop in England," he was ordained "then again by the brethren at Newtown."† He was a man of "the most exemplary piety, self-denial,

* The reasons of Mr. Hooker's removal to New-England are stated in a letter of the Rev. Mr. Cotton, preserved in Gov. Hutchinson's "Collection of Papers."—"The questions you demand, I had rather answer by word of mouth, than by letter, yet I will not refuse to give you account of my brother Hooker's removall and mine owne, seinge you require a reason thereof from us both. We both of us concurre in a 3 fold ground of removall. 1. God havinge shut a doore against both of us from ministringe to him and his people in our wonted congregations, and calling us by a remnant of our people, and by others of this countrey, to minister to them here, and opening a dore to us this way, who are we that we shoulde strive against God and refus to follow the concurrence of his ordinance and providence together, callinge us forth to minister here. If we may and ought to follow God's callinge 3 hundred myles, why not 3 thousand ? 2. Our Saviors warrant is in our case, that when we are distressed in our course in one country (nequid dicam gravius) we shoulde flee to another. 3. It hath beene noe small inducement to us, to choose rather to removre hither, than to stay there, that we might enjoye the libertye, not of some ordinances of God, but of all, and all in purity."—See the reasons more fully stated in Mr. Cotton's letter : Hutch. Coll. p. 54.

† President Stiles's Election Sermon, second edition, 103.

self-denial, patience, and goodness.—In his day, he was one of the most animated and powerful preachers in New-England. In his sermons, he was searching, experimental, and practical.” In disputation he was eminent. During his residence in Holland, he became intimately acquainted with the celebrated Dr. Ames, author of *Medulla Theologiae*, who declared, that “though he had been acquainted with many scholars, of divers nations, yet he never met with Mr. Hooker’s equal, either for preaching, or for disputing.”[†] In prayer he excelled. “In conversation he was pleasant and entertaining, but always grave. He was exceedingly prudent in the management of church discipline.—He was affable, condescending, and charitable; yet his appearance and conduct were with such becoming majesty, authority, and prudence, that he could do more with a word, or a look, than other men could do with a severe discipline.” It was not uncommon for him to give away five or ten pounds, at a time, to persons in indigence. He died of an epidemical fever, July 7, 1647, *totat. LXII.* “He had for many years enjoyed a comfortable assurance of his renewed estate, and when dying said, *I am going to receive mercy.* He closed his own eyes, and appeared to die with a smile on his countenance.”* He published, in his life time, several practical treatises; and his friends, after his death, published several of his sermons, which were well received. “Mr. Hooker’s books (says a contemporary writer) are of great request among the faithful people of Christ.” His principal work, entitled, “A Survey of the summe of Church-Discipline,” was transcribed “under the eye and exact review of the eminently accomplished author himself,” and sent over to be published in England, about a year before his death. “But it was then buried,” says Dr. Goodwin, “in the rude waves of the vast ocean, with many precious saints on their passage hither.” Another copy of it, however,

[†] *Magnalia*, III. 61. Dr. Ames designed to follow Mr. Hooker; but he died soon after Mr. Hooker’s removal from Rotterdam. His widow and children came afterward to New-England, where they found in Mr. Hooker, a faithful friend and beneficent patron.

The great Mr. Cotton pronounced Mr. Hooker *Vir fortis ingenii, atque acerrimi iudicii.*

* Trumbull’s Hist. Connecticut. See, also, Mather’s *Magnalia*, B. III. p. 58—58.

ever, was sent to England, and published in 1648, under the inspection of the celebrated Dr. Thomas Goodwin, (a member of the Assembly of Divines at Westminster, and some time President of Magdalen College in Oxford) who says, "As touching this Treatise and the worthy author of it—to preface any thing by commendation of either were to lay paint upon burnished marble, or add light unto the sun."—There is no inscription on Mr. Hooker's tomb-stone. An historian,† who, in general, is not entitled to credence, says truly : "The tomb of Mr. Hooker is viewed with great reverence."

MR. STONE.

The Reverend SAMUEL STONE, Mr. Hooker's assistant in the ministry, was educated at Emanuel College, in Cambridge. "He was eminently pious and exemplary ; abounded in fastings and prayer ; and was a most strict observer of the christian sabbath.—His sermons were doctrinal, replete with sentiment, concisely and closely applied. He was esteemed one of the most accurate and acute disputants of his day. He was celebrated for his great wit, pleasantry, and good humour. His company was courted by all gentlemen of learning and ingenuity, who had the happiness of an acquaintance with him."* After a ministry of thirty years, he died July 20, 1663.

HIS EPITAPH.

New England's glory and her radiant crown
Was he who now in softest bed of down
Till glorious Resurrection morn appear
Doth safely, sweetly sleep in Jesus here.
In nature's solid art and reasoning well
Tis known beyond compare he did excell
Errors corrupt by sinnewous dispute
He did oppugne and clearly them confute.
Above all things he Christ above prefer'd :
Hartford ! thy richest Jewel's here interr'd.

MR.

† Peters.

* Trumbull's History of Connecticut, I. 3:6 : and New-England's Memorial, 179. For a more particular account of Mr. Hooker and Mr. Stone, see Mather's Magnalia, III. 58 & 116.

MR. SHEPARD.

The Reverend THOMAS SHEPARD was born in Towcester, near Northampton, in Great-Britain, November 5, 1605. He was the son of Mr. William Shepard, who called him *Thomas*, because his birth was supposed to be at the very hour, when the Gunpowder Treason was designed to be perpetrated ; a plot, concerning which he observed, “ This child of his would *hardly believe* that ever such wickedness could be attempted by the sons of men.” At the age of fifteen, he became prepared for the university, and entered Emanuel College in Cambridge. Here, after a residence of about two years, he was impressed with very powerful convictions of his misery in unregeneracy, which, though occasionally suspended, were effectually renewed through the instrumentality of that celebrated Divine, Dr. Preston, in 1624. From this time, he gave himself to daily meditation, which he attended every evening before supper.—Having proceeded A. M. at Cambridge, he accepted an invitation to Earl’s Coln, where he held a lecture, supported by the pious charity of Dr. Wilson, for three years. At the close of this term, the inhabitants of Earl’s Coln were so reluctant to part with him, that they raised a salary among themselves for his support ; and prevailed on him to continue with them. Although he was yet a young man, there was an unusual majesty and energy in his preaching, and a holiness in his life, which rendered him eminently useful to his own people, and to the towns in the vicinity, from which several afterwards accompanied him to New-England, to enjoy the benefit of his ministry.

When Dr. Laud became bishop of London, Mr. Shepard was silenced for his Puritanism. Being invited into Yorkshire, he officiated there, for some time, as a private chaplain, in the family of Sir Richard Darly, whose near kinswoman he afterwards married. To that family and neighbourhood he appears to have been a great blessing. Bishop Neal refusing him liberty for his ministry without subscription ; he removed to Heddon, in Northumberland, where his labours were very successful. But the zeal of the bishop

bishop reached him, even in this remote corner of the kingdom, and prohibited him from preaching here any more.*

The removal of Mr. Cotton, Mr. Hooker, Mr. Stone, and others, to America had already excited many pious people, in various parts of England, to contemplate a similar removal. Several of Mr. Shepard's friends, in New-England, and others who purposed a removal, uniting their solicitations, at this juncture, he resolved to repair to this new plantation. Having, accordingly, preached his farewell sermon at Newcastle, he went in disguise to Ipswich, and thence to Earl's Coln ; whence, accompanied by Mr. Norton, he went to Yarmouth, intending to embark there for New-England. Pursuivants, however, were employed to apprehend him. These pursuivants, having discovered Mr. Shepard's quarters, had, by a sum of money, obtained a promise, from a boy belonging to

the

* The following extract from Mr. Shepard's MS. Diary, furnishes an interesting specimen of the barbarous treatment, which our pious ancestors received, under the inquisitorial domination of bishop Laud : " Dec. 16, 1630. I was inhibited from preaching in the Diocese of London, by Doctor Laud, bishop of that Diocese. As soon as I came in the morning, about 8 of the clock, falling into a fit of rage he asked me, *What degree I had taken at the University?* I answered him, I was a Master of Arts. He asked, *Of what College?* I answered, Of Emanuel. He asked, *How long I had lived in his Diocese?* I answered, Three years and upwards. He asked, *Who maintained me all this while?* charging me to deal plainly with him, adding withal, that he had been more cheated and equivocated with by some of my malignant Faction than ever was man by Jesuit. At the speaking of which words he look'd as tho' blood would have gush'd out of his face, and did shake as if he had been haunted with an Ague Fit, to my apprehension, by reason of his extream malice and secret venom. I desired him to excuse me : He fell then to threaten me, and withal to bitter railing, calling me all to naught, saying, *You prating coxcomb ! Do you think all the Learning is in your brain ?* He pronounced his sentence thus : *I charge you, that you neither Preach, Read, Marry, Bury, or exercise any Ministerial Function in any part of my Diocese ; for if you do, and I hear of it, I'll be upon your back, and follow you wherever you go, in any part of the kingdom, and so everlastingly disenable you.* I befoight him not to deal so, in regard of a poor Town ; and here he stopt me in what I was going on to say, *A far Town ! you have made a company of seditious factitious Bedlams ; and what do you prate to me of a poor Town ?* I prayed him to suffer me to catechise in the Sabbath Days in the afternoon : He replied, *Spare your breath, I'll have no such fellows prate in my Diocese, get you gone, and nowe make your complaints to whom you will.* So away I went ; and blessed be God that I may go to him!"

the house where he lodged, to open the door for them at a certain hour of the night. But by the singular providence of God, the design was frustrated. Some serious expressions of Mr. Shepard being uttered in the hearing of this boy, he was struck with horror at the thought, that he should be so wicked as to betray so good a man ; and, with tears, discovered the whole plot to his pious master, who took care immediately to convey Mr. Shepard out of the reach of his enemies.

Toward the close of the year 1634, Mr. Shepard embarked at Harwich ; but in a few hours the ship was driven back into Yarmouth road, where arose one of the most tremendous storms ever known. The ship was almost miraculously saved, but so materially damaged that the proposed voyage was relinquished.* Mr. Shepard, after spending the winter at Baftwick, went, in the spring, to London, where, by a removal of his lodgings, he again narrowly escaped his pursuivants. In July, he sailed from Gravesend, and, on the third of October, 1635, after a hazardous voyage, he arrived at Boston. His friends at Newtown [Cambridge] soon conducted him to that infant settlement, destined to be the field of his future labours.

After a diligent, laborious, and successful ministry, he died of the quinxy, August 25, 1649, *atat. XLIV.* On his death-bed, he said to the young ministers around him, “ That their work was great, and called for great seriousness ;” and mentioned to them three things concerning himself : “ That the study of every sermon cost him tears ; That before he preached any Sermon he got good by it himself ; and, That he always went into the pulpit, as if he were to give up his accounts to his Master.”

He is said to have been “ a poore, weake, pale complectioned man.” He was distinguished for his humility and piety ; and as a preacher of evangelical truth, and an author on experimental religion, he was one of the foremost

of

* “ In the meane time the master, and other seamen, made a strange consternation of the sore storme they met withall, saying, their ship was bewitched ; and therefore made use of the common charme ignorant people use, nailing two red hot horse shooes to their maine mast.”

of his day.† He was an influential patron of learning, as well as of religion, and was zealous in promoting the interests of the infant college, as well as those of the infant church, at Cambridge.‡ “By his death, not only the church and people at Cambridge, but also all New-England, sustained a very great loss. He not only preached the gospel profitably and successfully, but also left behind him divers worthy works of special use, in reference unto the clearing up the state of the soul toward God.”||

Mr.

† President Edwards styles Mr. Shepard “that famous experimental divine;” and, in his very judicious and elaborate “Treatise concerning Religious Affections,” makes a greater use of his writings, particularly of his “Parable of the Ten Virgins,” than of any other writings whatever.

Johnson, who wrote a few years after Mr. Shepard’s death, says: “Thousands of souls have cause to bless God for him even at this very day, who are the seal of his ministry, and hee a man of a thousand, indued with abundance of true saving knowledge for himselfe and others.”*—Later writers have not overlooked Mr. Shepard’s antiquated merit. Dr. Mayhew, in one of his controversial essays, mentions him as a person of great note in his day, and a learned man. Dr. Chauncy, in his “Seasonable Thoughts,” quotes him with great respect, styling him, in different parts of his work, “the memorable,” “the celebrated,” “the famous” Shepard.

‡ In 1644, he wrote to the Commissioners of the United Colonies, representing the necessity of further assistance for needy scholars at Cambridge; and desired them to encourage a general contribution through the colonies. The Commissioners approved the motion, and recommended it to the consideration of the Legislatures of the several colonies, which adopted the recommendation; and an annual contribution was, accordingly, made through the United Colonies, for many subsequent years. *Trumbull’s Hist. Connect.* I. 148. *Hazard’s Hist. Colonies*, II. 17, where Mr. Shepard’s *Proposition to the Commissioners* is preserved entire.

|| Morton.—Mr. Shepard’s monument is not now distinguishable among the tombs. In the burying ground in Cambridge, there are several monuments, of hard stone, with incisions, evidently designed to admit a softer stone with an inscription. By the ravages of time, or of sacrilegious hands, these inset stones are now removed, and the inscriptions are unhappily lost. But for this injury, we might, perhaps, now have the melancholy pleasure of visiting the monuments of the pious and

* *Wonder-working Providence*, xxxiv. This very scarce and valuable book, (obligingly put into my hands by the venerable antiquarian Judge Cranch, of Quincy,) was first published without the author’s name; and, afterward, erroneously ascribed to Sir F. Gorges. The real author was Mr. Johnson, of Hobart, in N. England. See Preface of Prince’s Chron. ii.

Mr. Shepard's printed works are : *These Sabbathicæ*, "in which he hath handled the morality of the sabbath, with a degree of reason, reading, and religion, which is truly extraordinary." [C. Mather.]

A Discourse, in which is handled the controversy of the Catholic visible church, "tending to clear up the old way of Christ, in the churches of New-England."

A Letter on "The church membership of children, and their right to baptism." *This letter was printed at Cambridge, 1663.*

A Letter, entitled, "New-England's Lamentation for Old England's errors."

A Sermon, entitled, "Cautions against spiritual drun-kennels."

A Treatise, entitled, "Subjection to Christ, in all his Ordinances and Appointments, the best means to preserve our liberty :" to which is subjoined another Treatise, "Concerning ineffectual hearing of the Word."

"The Sincere Convert," which the author called his ragged child, on account of its incorrectness, it having been surreptitiously published.

"The Sound Believer," which is a discriminating Treatise on Evangelical Conversion.

"The Parable of the Ten Virgins," a posthumous work, in folio, transcribed from his sermons, preached at his Lecture from June 1636 to May 1640 ; concerning which the venerable divines Greenhil, Calamy, Ash, and Taylor observed, "That though a vein of serious, solid and hearty piety run through all this author's works ; yet he hath reserved the best wine till the last."

"Singing of Psalms a Gospel-Ordinance," which, in the title-page, is said to be "By John Cotton, Teacher of the Church at Boston in New England ;" but which was really, in substance, the work of Mr. Shepard. On a blank leaf of the copy now before me, there is the following memorandum, probably written by the Rev. Thomas Shepard,

and renowned SHEPARD and MITCHEL, and of others, of revered memory.—The slab, which covered the grave of the great President Chauncy, is broken into three pieces ; and the fragments are carefully laid aside. A line of Horace would form an apposite inscription for the tomb of many a great and good man :

Oblitusque inorum obliviscendus et illis.

ard, of Charlestown, whose name is on the book : "Mr. Edward Bulkley, pastor of the church of Christ in Concord, told me Sept. 20, 1674, that when he boarded at Mr. Cotton's house at the first coming forth of this book of singing of Psalms, Mr. Cotton told him that my father Shepard had the chief hand in the composing of it, and therefore Mr. Cotton said, I am troubled that my brother Shepard's name is not prefixed to it."—It is a quarto, of 72 pages, and was printed at London, in 1647.

"The clear Sun-Shine of the Gospel upon the Indians," published in London 1648.

Neal mentions a work of Mr. Shepard, entitled, "Evangelical Call," as one of his most noted Treatises. I find no notice of it elsewhere.

"Select Cafes resolved :" "First Principles of the Oracles of God, or, Sum of Christian Religion :" "Meditations and Spiritual Experiences," extracted from Mr. Shepard's Private Diary. These three were published by the Rev. Mr. Prince, of Boston, (the last of them from the original MS.) in 1747. The Select Cafes and First Principles were published together, first at London, and then at Edinburgh, in 1648 ; and have, since, passed through several editions.

MR. MITCHEL.

The Reverend JONATHAN MITCHEL was born at Halifax, in Yorkshire, in Great-Britain, in 1624. His parents were exemplary Christians, who, by the impositions and persecutions of the English hierarchy, were constrained to seek an asylum in New-England, in 1635 ; at which time they brought over their son Jonathan, then eleven years of age. Their first settlement was at Concord, in Massachusetts ; whence, a year after, they removed to Saybrook, in Connecticut ; and, not long after, to Wethersfield. Their next removal was to Stamford ; where Mr. Mitchel, the father, died in 1645, *etat. LV.*

The classical studies of his son Jonathan were suspended for several years, after his arrival in America ; but, "on the earnest advice of some that had observed his great capacity," they were, at length, resumed, in 1642.*

* C. Mather. Dr. Increase Mather ascribes this measure to his father's influence. "After Mr. Mitchel was arrived in New-England,

In 1645, at the age of twenty-one, he entered Harvard College. Here, he became religiously impressed, under Mr. Shepard's ministry, which he so highly estimated as, afterward, to observe, " Unless it had been four years living in heaven, I know not how I could have more cause to bless God with wonder, than for those four years," spent at the University. He was an indefatigable student, and made great acquirements in knowledge and virtue. His extraordinary learning, wisdom, gravity, and piety, occasioned an early application of several of the most considerable churches, for his services in the ministry. The church at Hartford, in particular, sent for him with the intention of his becoming successor to the famous Mr. Hooker. He preached his first sermon at Hartford, June 24, 1649; and, on the day following, was invited to a settlement in the ministry, in that respectable town. Having, however, been previously importuned by Mr. Shepard, and the principal members of his society, to return to Cambridge, free from any engagement, with a view to a settlement there; he declined an acceptance of the invitation at Hartford, and returned to Cambridge, where he preached for the first time August 12, 1649. Here a providential opening was soon made for his induction into the ministry. Mr. Shepard died on the 25th of the same month; and, by the unanimous desire of the people of Cambridge, Mr. Mitchel was now invited to become his successor. He accepted the invitation; and was ordained August 21, 1650.

Soon after his settlement, he was called to a peculiar trial. President Dunster, who had formerly been his tutor, about this time imbibed the principle of antipedobaptism; and preached some sermons against the administration of baptism to any infant whatever. Mr. Mitchel, young as he then was, felt it incumbent on him openly to combat this principle; and conducted, in this delicate and difficult case, with such judgment, moderation, and *meekness of wisdom*, as would have well become the experience and improvement of advanced age. Although this controver-
fy

he employed his son Jonathan in secular affairs; but the spirit of the child was strongly set for learning, and he prayed my father to persuade his father that he might have a learned education. My father's persuasions happily prevailed."

sy occasioned the President's removal from Cambridge ; yet Mr. Mitchel continued to cultivate an esteem for him, and, after his decease, paid a respectful tribute to his memory, in an elegy, replete with expressions of that noble and catholic spirit, which characterized its author.*

Such were his literary acquirements, and so respectable his character, that, so early as the year 1650, he was chosen a Tutor and a Fellow of Harvard College.†

He was a very influential member of the Synod, which met at Boston in 1662, to discuss and settle an interesting question concerning church-membership and church-discipline, and chiefly composed the Result of that synod. “The determination of the question at last,” says Dr. Mather, “was more owing to him than to any man in the world.” The divine Head of the church “made this great man, even while he was yet a young man, one of the greatest instruments we ever had of explaining and maintaining the truths relating to the *church-state* of the *posteriority* in our churches, and of the *church-care* which our churches owe to their posterity.”‡—He was a man of singular acuteness, prudence, and moderation ; and was, therefore, eminently qualified to discern the truth, in difficult and perplexing cases, and to adjust the differences of disputants.§ Hence, in ecclesiastical Councils, to which he was frequently invited, and in weighty cases, where the General Court frequently consulted the ministers, “the *sense* and *hand* of no man was relied more upon than his, for the exact result

of

* The conduct of both parties, on this occasion, does them singular honour ; and furnishes an example worthy of imitation in the present age, an age which is frequently censuring the bigotry of the pious ancestors of New-England, in contrast with its own catholicism. President Dunster “died in such harmony of affection with the good men, who had been the authors of his removal from Cambridge, that he, by his Will, ordered his body to be carried to Cambridge for its burial, and bequeathed legacies to those very persons.”

Magnalia, III. 100. IV. 158.

† Mr. Samuel Mather and Mr. Mitchel were the first that were elected Fellows in this seminary. In the infancy of the institution, a Tutor was, ex officio, a Fellow of the college.

‡ *Magnalia*.

§ The celebrated Mr. Baxter said of him, “If an *Ecumenical Council* could be obtained, Mr. Mitchel were worthy to be its Moderator.”

C. Mather.

of all." The great President Chauncey, though much older than he, and though openly opposed to him at the Synod, said, at the very height of the controversy : " I know no man in this world that I could envy so much as worthy Mr. Mitchel, for the great holiness, learning, wisdom, and meekness, and other qualities of an excellent spirit, with which the Lord Jesus Christ hath adorned him."

Morton, who was contemporary with Mr. Mitchel, says : " He was a person that held very near communion with God ; eminent in wisdom, piety, humility, love, self-denial, and of a compassionate and tender heart ;" surpassing in public spiritedness ; a mighty man in prayer, and eminent at standing in the gap ; he was zealous for order, and faithful in asserting the truth against all oppugners of it."[†]

Dr. Increase Mather, who was personally and intimately acquainted with him, says : " He was blessed with admirable natural as well as acquired parts. His judgment was solid, deep, and penetrating ; his memory was strong, and vastly capacious. He wrote his sermons very largely ; and then used, with enlargements, to commit all to his memory, without once looking into his bible, after he had named his text ; and yet his sermons were scriptural."

As a preacher, he was distinguished for " an extraordinary invention, curious disposition, and copious application." His voice was melodious, and his delivery is said to have been " inimitable." He spoke with " a transcendent majesty and liveliness," and toward the close of his discourses, his fervency rose to " a marvellous measure of energy."

He was pastor of the church of Cambridge about eighteen years ; and " was most intense and faithful" in his work. " He went through a great part of the body of divinity ; made a very excellent exposition of the book of

Genesis,

* Colonel Whalley and Colonel Goffe, two of the Judges of King Charles I. on the day of their arrival in New-England, July 1660, came to Cambridge, where they resided till February following, and were treated with the kindest hospitality and friendship by Mr. Mitchel, who admitted them to the sacrament, and to private meetings for devotion. *Hutchinson's Hist. of New-England*, I. 215. *President Stiles's Hist. of Three of the Judges of Charles I.* 28.

† *New-England's Memorial*, 227.

Genesis, and part of Exodus, and delivered many fruitful and profitable sermons on the four first chapters of John." He held, also, a monthly Lecture, which was "abundantly frequented," by the people of the neighbouring towns, as well as by his own society. "His race was but short, but the work he did was very much."—Just after he had been preaching on these words, *I know that thou wilt bring me to death, and unto the house appointed for all the living*, as he came out of the pulpit, he was seized with a fever, which terminated his life July 9, 1668, in the forty-third year of his age, and eighteenth of his ministry.

Dr. I. Mather says, he "never knew any death that caused so great a mourning and lamentation generally : He was greatly loved and honoured throughout all the churches, as well as in *Cambridge*, and admired by the most competent judges of real worth."

Very few of his writings were ever published. I can obtain notice of the following only :

A Letter of counsel to his brother, written while he resided at the University ;

An Election Sermon, on Nehem. ii. 10, entitled "Nehemiah upon the wall ;" preached May 15, 1667 ; and printed at Cambridge ;

A Letter concerning the subject of Baptisme, printed at Cambridge, 1675 ;

"A Discourse of the Glory to which God hath called Believers by Jesus Christ," printed at London, after his death, with the Letter to his brother affixed ; and reprinted at Boston, in a duodecimo volume, in 1721.

MR. OAKES.

The Reverend Urian Oakes was born in England about the year 1631; and was brought to America in his childhood. From this early period, he was distinguished for the sweetness of his disposition, which characterized him through life. He was educated at Harvard College, where he graduated in 1649. While very young, and small, he published, at Cambridge, a set of *Astronomical Calculations*, with this apposite motto :

Paxum parva decent, sed inest sua gratia parvis.

Soon

Soon after his graduation, he went to England, where, after having been some time a chaplain to an eminent personage, he became settled in the ministry at Titchfield. Being silenced, however, in 1662, in common with the nonconformist ministers throughout the nation (by Act xiv. Car. 2.); he resided a while in the family of Colonel Norton, a man of great merit and respectability, who, on this occasion, afforded him an asylum. When the violence of the persecution abated, he returned to the exercise of his ministry in another congregation, as colleague with Mr. Simmons. Such was his celebrity for learning and piety, for ministerial abilities and fidelity, that the church and society of Cambridge, on the decease of Mr. Mitchel, were induced to invite him to their pastoral charge. They sent a messenger to England, to present him with the invitation; which, with the approbation of a council of ministers, he accepted. After repeated delays, occasioned by the sickness and death of his wife, and by a subsequent personal illness, he came to America, and commenced his ministry at Cambridge, November 8, 1671.

So distinguished was he for his learning and abilities, and for his patronage of the interests of literature, that, in 1675, he was invited to the presidency of Harvard College, as successor to President Hoar. He accepted the invitation; and officiated as President, still retaining the charge of his flock, for about six years, when his useful life was suddenly brought to a close. He had been subject to a quartan ague, which often interrupted his public services. A malignant fever now seized him, and, in a day or two, proved mortal. His congregation, assembling on a Lord's-day, when the Lord's Supper was to have been administered, were exceedingly surprised to find their respected and beloved pastor in the pangs of death. He died July 25, 1681, in the fiftieth year of his age, and tenth of his ministry at Cambridge.

He was eminent for his knowledge and piety, and was a very engaging and useful preacher. "Considered as a scholar, he was," says Dr. C. Mather, "a notable critic in all the points of learning; and well versed in every point of

of the *Great Circle*.^{*}—“ He did the service of a President, even as he did all other services, faithfully, learnedly, indefatigably.” Dr. Increase Mather, whose characters appear to be drawn with more exact discrimination than those of his son Cotton, says : “ An age doth seldom produce one so many ways excelling, as this Author † was. If we consider him as a *Divine*, as a *Scholar*, as a *Christian*, it is hard to say in which he did most excel. I have often in my thoughts compared him to Samuel among the prophets of old ; inasmuch as he did truly fear God from his youth, and was betimes improved in *holy ministrations*, and was at last called to be *Head of the sons of the prophets*, in this New English Israel, as Samuel was President of the College at Nazareth. In many other particulars, I might enlarge upon the parallel, but that it is inconvenient to extend such instances beyond their proportion.

—*Heu, tua nobis
Morte simul tecum solatia raptam!*

It may, without reflection upon any, be said, that he was one of the greatest lights, that ever shone in this part of the world, or that is ever like to arise in our horizon.”

The only publications of Mr. Oakes, of which I find any account, are :

An Artillery Election Sermon, on Rom. viii. 37, preached June 3, 1672 ;

An Election Sermon, on Deut. xxxii. 29, preached May 7, 1673 ;

An Elegy on the Rev. Thomas Shepard, Pastor of the church in Charlestown, [son of Mr. Shepard, minister of Cambridge] who died Dec. 22, 1667. [They were all printed

* Dr. C. Mather, who was educated under his presidency, has preserved, in one of his publications, a specimen of his Latin composition, which is very classical and elegant. In his judgment, “ America never had a greater master of the true, pure, Ciceronian Latin,” than President Oakes. He appears to have had a poetical genius. An Elegy, of considerable length, written by him on the Rev. Mr. Shepard, of Charlestown, rises, in my judgment, far above the poetry of his day. It is of Pindaric measure, and is plaintive, pathetic, and replete with imagery.

† This paragraph is extracted from the Preface of Dr. Increase Mather to a Discourse of Mr. Oakes, published soon after the Author’s decease.

printed at Cambridge, by Samuel Green ; and are preserved in the Library of the Historical Society.]

His epitaph, though not now distinctly legible on his tomb-stone, is preserved in Mather's *Magnalia*, and is as follows :

URIANI OAKESII,
Cujus, quod reliquum est,
clauditur hoc tumulo ;
Exploratâ integratâ, summa morum gravitate,
Omniumque meliorum Artium insigni Peritiâ,
Spectatissimi, Clarissimique omnibus modis Viri,
Theologi, merito suo, celeberrimi,
Concionatoris vere Melliflui,
Cantabrigiensis Ecclesiae Doctissimi et Orthodoxi Pastoris,
In Collegio Harvardino Præsidis Vigilantissimi,
Maximam Pietatis, Eruditionis, Facundie Laudem
Adæpi ;
Qui repentinâ morte subitâ correptus,
In JESU suum efflavit animam,
Julii xxv. A. D. M. DC. LXXXI.
Memoriaz.
Etatis suæ L.
Plurima quid referam, satis est si dixeris Unum,
Hoc Dictu satis est, *Hic jacit OAKESIUS.*

MR. GOOKIN.

The Reverend NATHANIEL GOOKIN was educated at Harvard College, where he graduated in 1675. On Mr. Oakes' acceptance of the presidency in 1679,* the church gave "a Call to Mr. Gookin to be helpful in the ministry, in order to call him to office in time convenient."† After Mr. Oakes' decease, the church invited him to the pastoral office. He accepted the invitation : and was ordained November 15, 1682. He was a Fellow of Harvard College. After a ministry of scarcely ten years, he died on the Lord's-day, August 7, 1692, in the thirty-fourth year of his age, and tenth of his ministry.

The

* His previous election, in 1675, was *pro tempore*.

† Church Records.

The shortness of Mr. Gookin's ministry, and the imperfection of the early records of the church, leave us very deficient in the means of obtaining his history and character.

He was a son of Major-General Gookin, whose distinguished character, and eminent services, have been noticed in the preceding history. Tradition informs us, that he lies interred in the south-east corner of the burying ground, beneath a brick monument, covered with a stone slab, the inscription of which is not now legible. He left a son, of his own name, who graduated at Cambridge in 1703, and was, afterward, settled in the ministry at North-Hill, a parish in Hampton, New-Hampshire. This Mr. Gookin is represented, by a contemporary minister, as a man, "whose qualifications for the work of the ministry, and whose fidelity, industry and skill in prosecuting it, as well as exemplary caution and prudence, were too well known to need any attestation."* He died in 1734, A^Dtat. XLVIII, leaving a son of his name, who graduated at Cambridge in 1731, and succeeded his father in the ministry, at Hampton, Oct. 31, 1739. This son is represented as one, "who, upon many accounts, beside his own personal worth, ought to be near and dear" to his society, "being both ways descended from those who have been stars of the first magnitude."† He died in 1766.

MR. BRATTLE.

The Reverend WILLIAM BRATTLE was born in Boston, about the year 1662; and educated at Harvard College, where he graduated in 1680. He was, afterward, chosen a Tutor, and a Fellow, in that seminary, and officiated in each of these capacities for several years. Dr. Colman, who was a student, while Mr. Brattle was in the tutorship,

fays,

* The Rev. Mr. Shurcliff's Sermon, at the ordination of Mr. Nathaniel Gookin, in 1739.

† Mr. Shurcliff informs us, (Ordin. Serm.) that the Rev. Seaborn Cotton was this Mr. Gookin's great grandfather. I suppose the second Mr. Nathaniel Gookin (son of the minister of Cambridge) married a daughter of John Cotton, (his predecessor in the ministry) who was a son of Seaborn, (his predecessor) who was a son of the renowned John Cotton, one of the first ministers of Boston.

says, “ He was an able, faithful and tender Tutor. He countenanced virtue and proficiency in us, and every good disposition he discerned, with the most fatherly goodness ; and searched out and punished vice with the authority of a master. He did his utmost to form us to virtue and the fear of God, and to do well in the world ; and dismissed his pupils, when he took leave of them, with pious charges and with tears.” One memorable instance of his humanity, and christian heroism, while in the tutorship, is recorded as worthy, if not of imitation, of admiration. When the small-pox prevailed in the college, although he had not had that terrible disorder, instead of a removal, he staid at his chamber, visited the sick scholars, and took care that they should be supplied with whatever was necessary to their safety and comfort. “ So dear was his charge to him, that he ventured his life for them, ministering both to their souls and bodies ; for he was a skilful physician to both.” At length, he was taken ill, and retired to his bed ; but the disorder was very mild, and he was soon happily restored.

He was ordained Pastor of the church in Cambridge, November 25, 1696. On this occasion he preached his own ordination sermon, from 1 Cor. iii. 6 ; the Rev. Increase Mather gave the charge ; and the Rev. Samuel Willard, the right hand of fellowship. On the same occasion, the Rev. Increase Mather preached a sermon, from Rev. i. 16.

Mr. Brattle was polite and affable, courteous and obliging, compassionate and charitable. His estate was very large ; and, though he distributed it with a liberal hand, “ secret and silent” were his charities. His pacific spirit, and his moderation, were conspicuous ; and “ he seemed to have equal respect to good men of all denominations.” He was patient of injuries, and placable ; and said, after trials, he knew not how he could have spared any one of them. With humility he united magnanimity ; and was neither bribed by the favour, nor over-awed by the displeasure, of any man. “ He was of an austere and mortified life” ; yet candid and tolerant toward others. He was a man of great learning and abilities ; and, at once, a philosopher and a divine. It is no small evidence of his attainments

attainments in science; that he was elected a Fellow of the Royal Society. "He was a generous patron of learning, and long a father of the college" in Cambridge. He placed neither learning; nor religion; in unprofitable speculations, but in such solid and substantial truth, as improves the mind, and is beneficial to the world. Possessing strong mental powers, he was "much formed for counsel and advice"; and his judgment was often sought; and highly respected.

His manner of preaching may be learnt from Dr. Colman, who, comparing Mr. Brattle with Mr. Pemberton, observes: "They performed the public exercises in the house of God with a great deal of solemnity; though in a manner somewhat different; for Mr. Brattle was all calm, and soft, and melting; but Mr. Pemberton was all flame, and zeal, and earnestness." Mr. Brattle's ministry appears to have been successful; and the church, while under his pastoral care, became very greatly enlarged. Although he attained a greater age than either of his famous predecessors, Shepard, Mitchel, and Oakes; yet he was often interrupted in his ministerial labours, "by pains and languishments," and died February 15, 1717, in the fifty-fifth year of his age, and twenty-first of his ministry.

The baptisms of children, during his ministry, were seven hundred and twenty-four; and the admissions to the fellowship of the church three hundred and sixty-four.

"They that had the happiness to know Mr. Brattle, knew a very religious good man, an able divine, a laborious faithful minister, an excellent scholar, a great benefactor, a wise and prudent man, and one of the best of friends. The promoting of Religion, Learning, Virtue and Peace, every where within his reach, was his very life and soul; the great business about which he was constantly employed, and in which he principally delighted. Like his great Lord and Master he went (or went) about doing good. His principles were sober, sound, moderate, being of a catholick and pacifick spirit.—For a considerable time before his death, he laboured under a languishing distemper, which he bore with great patience and resignation; and died with peace and an extraordinary serenity of mind. He was pleased in his last Will and Testament to

bequeath to Harvard College two hundred and fifty pounds, besides a much greater sum in other pious and charitable legacies.”*

The funeral of Mr. Brattle was attended on the 20th of February, a day rendered memorable by *The Great Snow*. “ He was greatly honoured at his interment ; ” and the principal magistrates and ministers of Boston and of the vicinity, assembled on this occasion, were necessarily detained at Cambridge by the snow for several days.†

He appears to have published scarcely any of his writings ; though many of them were, doubtless, very worthy of publication. His grandson, Thomas Brattle,‡ Esquire, favoured me with the perusal of some of his Sermons, in manuscript, which are written very fairly and correctly, and are remarkably clear, and concise, sententious and didactic.

Jeremiah Dummer, Esquire, a gentleman of respectability, having, while an agent in England, procured some printed sermons, by desire of Mr. Flint, observes :—“ I think the modern sermons, which are preached and printed here, are very lean and dry, having little divinity in the matter, or brightness in the style ; I am sure they are no way comparable to the solid discourses which Mr. Brattle gives you every week.”§

The

* Boston News-Letter, No. 671.

† A few particulars concerning this memorable Snow may gratify curiosity. The Boston News-Letter of February 25, 1717, has the following paragraphs : “ Besides several Snows, we had a great one on Monday the 18th current ; and on Wednesday the 20th it began to snow about noon, and continued snowing till Friday the 22d, so that the Snow lies in some parts of the streets about Six foot high.”—“ Saturday last was a clear Sunshine, not a cloud to be seen till towards evening. And the Lord’s-Day, the 24th, a deep Snow.”—“ The extremity of the weather has hindered all the three Pois from coming in ; neither can they be expected till the roads (now impassable with a mighty Snow upon the ground) are beaten.” The News-Letter, of March 4, has this paragraph : “ *Boston* ; February ended with Snow, and March begins with it, the Snow so deep that there is no travelling.”

‡ This very worthy and respectable man departed this life, since this History was committed to the press, February 7th, 1801, *atat.* LIX. His father, Brigadier-General William Brattle, was the only child of the Rev. William Brattle, who lived to mature age.

§ Coll. of Hist. Soc. for 1799, p. 79.

The only publication of Mr. Brattle, which has come to my knowledge, is a system of Logic, entitled, “*Compendium Logicæ secundum Principia D. Renati Cartesii plenumque efformatum, et catechisticè propositum.*” It was long recited at Harvard College, and holden in high estimation. An edition of it was published as late as the year 1758.

Mr. Brattle lies interred in a tomb, on the south-east side of the burying yard, with this inscription :

Depositum
GULIELMI BRATTLE
nuper Ecclesiae Cantabrigiensis
N. A. Pastoris Rev.^{di} Senatus Collegii
Harvardini Socij Primarij,
Eiusdemque Curatoris Spectatissimi,
et R. S. S. qui obiit xv^o Febrⁱⁱ
Anno Domini MDCCXVII, et Ætatis
Suæ LV. Hic requiescit in spe
Beatae Resurrectionis,

DR. APPLETON.

The Reverend NATHANIEL APPLETON was born at Ipswich, December 9, 1693. His father was the Honourable John Appleton* ; and his mother was the eldest daughter of President Rogers. He was educated at Harvard College, where he graduated in 1712. On the completion of his education, his uncle, an opulent merchant, offered to set him up in trade ; but he declined the offer, that he might pursue his theological studies, preparatory to the work of the ministry.

Soon after the death of Mr. Brattle, the church in Cambridge chose Mr. Appleton to succeed him in the ministry ; and he was ordained its pastor, October 9, 1717. On this occasion, Dr. Increase Mather preached a sermon from Ephes. iv. 12, and gave the charge ; Dr. Cotton Mather

gave

* He was one of the King's Council ; and, for more than twenty years, a Judge of Probate for the county of Essex ; he was a man of sound judgment, and unimpeached integrity. It was remarked, that, during the long period in which he was in the Probate Office, there was never an appeal from his judgment.

gave the right hand of fellowship ; and the Reverend Mr. Angier, of Watertown, and the Reverend Mr. Rogers, of Ipswich, joined with them in the imposition of hands. The same year, in which he was ordained, he was elected a Fellow of Harvard College ; which office he sustained above sixty years ; † and, by his assiduous attention to its duties, together with his prudent counsels, which were greatly respected by the government of the university, he essentially contributed to the interests of that important seminary. † As a testimonial of the estimation of his academical services, as well as of his theological character, and public usefulness, the University of Cambridge, at the commencement in 1771, conferred on him the degree of Doctor of Divinity. This degree was conferred by the University but once previously to this ; and that was conferred on the Reverend Increase Mather, about eighty years before.*

Dr. Appleton, if venerable for his age, was more venerable for his piety. His religion, like his whole character, was patriarchal. Born in the last century, and living till nearly the close of this, he brought down with him the habits of “other times.” In his dress, in his manners, in his conversation, in his ministry, he may be classed with the Puritan ministers, of revered memory, who first came to New-England. His natural temper was cheerful ; but his habitual deportment was grave. Early consecrated to God, and having a fixed predilection for the ministry, he was happily formed, by the union of good sense with deep seriousness, of enlightened zeal with consummate prudence, for the pastoral office.

He preached the gospel with great plainness of speech, and with primitive simplicity. Less concerned to please, than to instruct and edify, he studiously accommodated his discourses to the meanest capacity. To this end, he frequently borrowed similitudes from familiar, sometimes from vulgar,

† He resigned his Fellowship in 1779.

‡ President Wadsworth, speaking of Mr. Appleton, says : “ I have often thought, it is a great favour not only to the Church and Town of Cambridge, but also to the College, and therein to the whole Province, that he is fixed in that public post and station, assigned by Providence to him.” Preface to *The Wisdom of God in the Redemption of Man.*

* President Stiles’s Literary Diary.

vulgar, objects : but his application of them was so pertinent, and his utterance and his air were so solemn, as to suppress levity, and silence criticism.

"Dr. Appleton was possessed of the learning of his time. The scriptures he read in the originals. His exposition, preached in course on the sabbath, comprehended the whole New Testament, the prophecy of Iсаiah, and, I believe, Daniel, and some of the minor prophets. It was chiefly designed to promote practical piety ; but on the prophetical parts, he discovered a continued attention, extent of reading, and depth of research, which come to the share of but very few. He not only gave the Protestant construction, but that of the Romish expositors, in order to point out the defects of the latter."* He carefully availed himself of special occurrences, whether prosperous or adverse, whether affecting individuals, families, his own Society, or the community at large, to obtain a serious attention to the truths and duties of religion ; and his discourses, on such occasions, were peculiarly solemn and impressive. Vigilantly attentive to the state of religion in his pastoral charge, he marked prevailing errors, and sins, and pointed his admonitions and cautions against them, both in public and private, with conscientious yet discreet fidelity. The discipline of the church he maintained with parental tenderness, and pastoral authority. The Committee, for inspecting the manners of professing Christians, appointed originally by his desire, and perpetuated for many years by his influence, evinces his care of the honour and interests of the church, of which he was the constituted overseer. So great was the ascendancy which he gained over his people, by his discretion and moderation, by his condescension and benevolence, by his fidelity and piety, that, while he lived, they regarded his counsels as oracular ; and, since his death, they mention not his name but with profound regard and veneration.

His praise, not confined to his own society, *is in all the churches of New-England*. In controversial and difficult cases, he was often applied to for advice, at ecclesiastical Councils. Impartial yet pacific, firm yet conciliatory, he was specially qualified for a counsellor ; and in that character

* James Winthrop, Esquire,

after he materially contributed to the unity, the peace, and order of the churches. With the wisdom of the serpent he happily united the innocence of the dove. In his religious principles, he was, like all his predecessors in the ministry, a Calvinist. Towards persons, however, who were of different principles, he was candid and catholic. “Orthodoxy and Charity” were his motto,* and he happily exemplified the union of both, in his ministry, and in his life.

His public usefulness, though diminished, for a few of his last years, by the infirmities of age, did not entirely cease but with his life. He died February 9, 1784, in the ninety-first year of his age, and sixty-seventh of his ministry :—and New-England can furnish few, if any, instances of more useful talents, and of more exemplary piety, united with a ministry equally long and successful.

The baptisms of children, during his ministry, were 2048
— of adults - - - - - 90

Admissions to the fellowship of the church - - - 784

His publications are :

The Wisdom of God in the Redemption of Man,
12mo. 1728 ;

Discourses on Romans viii. 14. 12mo. 1743 ;

3 Funeral Sermons ;

6 Ordination Sermons ;

2 Thanksgiving Sermons ;

2 Fast Sermons ;

A Sermon, at the Artillery Election, 1733 ;

— at the General Election, 1742 ;

— Convention of Ministers, 1743 ;

— on the difference between a legal and evangelical righteousness, 1749 ;

— at the Boston Lecture, 1763 ;

— against profane Swearing, 1765.

Dr.

* His portrait, taken by Copley, represents him holding a volume of Dr. Watts, entitled “Orthodoxy and Charity.” This portrait, which is said to be an excellent likeness, is now in the possession of Mrs. Appleton, relict of the late Nathaniel Appleton, Esquire, who was a very worthy and respectable son of the minister of Cambridge. It was rescued from the fire in Boston, in 1794, in which Dr. Appleton’s MSS. then in the hands of his son, were consumed.

Dr. Appleton's Epitaph :

Sub hoc marmore conduntur,
Cum MARGARET conjugis suæ dilectissimæ reliquiis
Exuviae viri illius reverendi
NATHANIEL APPLETON, S. T. D.
Christi ecclesie
Apud Cantabrigienses primæ
Per Annos LXVII
Pastoris
Docti, fidelis, vigilantis, benevoli.
Majoribus opibusque ornatus,
Sacrum hoc munus
Omnibus aliis præoptavit.
Verbi divini præconis partes sancte, servidè, perspicue
Integritatè eximiâ
Peregit.
Principis Pastoris monitu incitatus
Oves agnosque gregis sedulò pavit,
Et circumpectavit.
Fideles in Christo omnes,
Quantumcunque a se diversè senserint,
Amicè complexus est.
Rebus Academicis ex officio, suisque familiaribus,
Cautè ac prudentè invigilavit.
Ab omnibus dilectus et observatus,
Vixit,
Et spe resurgendi Christiana suffultus,
In J E S U obdormiit
Dic Februarii nono, anno Christi MDCCCLXXXIV,
Ætatis suæ XCII.

"They that be wise shall shine as the brightness of the firmament,
And they that turn many to righteousness as the stars forever and ever."

MR. HILLIARD.

The Reverend TIMOTHY HILLIARD was born in Kensington, New-Hampshire, in 1746 ; and, in 1760, entered Harvard College. "His natural abilities were such, as gave him a facility in acquiring knowledge ; and, while he was a student, he made such advances in the various branches of

of useful learning, as laid the foundation for that eminence in his profession, to which he afterward attained.”*—When he entered the desk, he was judged not only to have “just views of the doctrines and precepts of Christianity,” but to have “experienced their power and efficacy on his own heart.”—“His pulpit performances, from the first, were very acceptable,” wherever he was providentially called to preach the gospel.

In 1768, he was appointed chaplain of Castle William; and, after officiating in that capacity a few months, he was elected a tutor in Harvard College. Having continued about two years and a half in the tutorship, “the duties of which he discharged with diligence and fidelity,” he was invited to settle in the ministry at Barnstable; where he was ordained, April 10, 1771. “He continued his ministry in that place about twelve years, and was in high esteem among his people, both for his preaching, and for all his parochial conduct; at the same time he was greatly valued in all that part of the country. He loved the work of the ministry, and was faithful in the discharge of all its duties.”

Finding his health materially injured by the sea air, he was, at length, constrained to remove from Barnstable.† On the confirmation of his health, by a change of air, he became capable of resuming the public services of the ministry; and, after preaching a short time at Cambridge, was invited to the pastoral charge, as colleague with the aged and venerable Dr. Appleton. He accepted the invitation, and was installed, October 27, 1783. On this occasion, he preached a sermon from Titus, ii. 15; the Reverend Dr. Cooper, of Boston, gave the charge; and the Reverend Mr. Cushing, of Waltham, gave the right hand of fellowship.

Placed, by Providence, in this conspicuous station, his sphere

* President Willard’s Sermon, at the funeral of Mr. Hilliard; from which this character is selected. The President was contemporary with Mr. Hilliard as a student, and a tutor, and had “a peculiar intimacy with him, for many years.”

† “The air in this town is affected by the neighborhood of the sea on each side, from which it derives a dampness and frequently a chill which is disagreeable, if not unfriendly to tender nerves.” The Rev. Mr. Mellen’s description of Barnstable, in the collections of the Historical Society, III. 12.

sphere of usefulness became much enlarged, his labours being now extended to the University.† For this new sphere he was peculiarly qualified. “ His pulpit talents were excellent. He was pleasing in his elocution. In prayer he was exceeded by few, being ready in his utterance, pertinent on every occasion, and devotional in his manner. His discourses from the desk were never such as could be said to have cost him nothing, but were well studied, pure in the diction, replete with judicious sentiments, clearly and methodically arranged, instructive, serious, practical, and truly evangelical ; so that his public services were useful and edifying to all ranks of men, both learned, and unlearned.” He was “ ever viewed by the Governors of the University, as an excellent model for the youth under their care, who were designed for the desk ; and they considered his introduction into this parish, a most happy event.”

Though he was diligent in acquiring useful knowledge, in its various branches ; yet he principally devoted himself, as became his profession, to the study of theology. “ In the treatment of difficult points in divinity, he was rational and perspicuous ; but he was not frequent in handling subjects of doubtful disputation. To inculcate repentance towards God, and faith in our Lord Jesus Christ, and a hearty conformity to the practical precepts of the gospel, he considered of the first importance ; and such was the general tenor of his preaching.”

To the sick and afflicted he was tenderly attentive. “ His mind was formed to sympathy and goodness ; benevolence was in his heart ; the law of kindness in his tongue ; and he was always ready, by day and by night, to serve his flock.” He was amiable in his temper, prudent and conciliatory in his deportment.

Though firm in the maintenance of his own religious sentiments, he was “ eminently candid, and ready to embrace all good men.” In public and in private life, he was exemplary for virtue and piety.

His ministrations were very acceptable to the churches in the vicinity of Cambridge. “ His excellent talents and ministerial

† Ever since the foundation of Harvard College, its officers and students have attended public worship in the first church in Cambridge.

ministerial qualifications became more and more known ; and his reputation was increasing," till his death. He was "frequently employed in ecclesiastical councils, and had much weight and influence in them."—His printed sermons did him "much honour."—"There was no minister among us," said President Willard, "of his standing, who, perhaps, had a fairer prospect of becoming extensively useful to the churches of Christ in this Commonwealth."

"He was peculiarly engaged in promoting the interests of the University in this place, of which he was a watchful Governor. He was constantly seeking its utility and fame, and was an attentive and active member of that branch of its legislature to which he belonged ; and his judgment was always of weight.

"Formed by nature with a delicate sensibility, kindness of heart and gentleness of manners, and endowed with a good understanding, a ready mind, respectable acquirements, and a facility and pertinency in conveying his sentiments upon every occasion, his company was pleasing, and his conversation improving. His social intercourse with his brethren in the ministry was always agreeable, and he gained their universal love and esteem."

In his last illness, which was very short, he was supported by the Christian hope, which gave him a religious superiority to the fear of death. Just before he expired, "he expressed his full confidence in God, and said that he enjoyed those consolations, which he had endeavoured to administer to others. He mentioned his flock with affection, and observed, with grateful satisfaction, *That he had not shunned to declare to them the whole counsel of God, having kept nothing back through fear, or any sinister views.*" He died on the Lord's-day morning, May 9, 1790, in the forty-fourth year of his age.

His publications are :

A Sermon at a Public Fast ;

_____ at the Ordination of the Rev. Bezaleel Howard, at Springfield ;

_____ at the Ordination of the Rev. John Andrews, at Newburyport ;

_____ at the Execution of White and others, at Cambridge ;

_____ at the Dudlician Lecture.

Mr.

Mr. Hilliard's Epitaph :

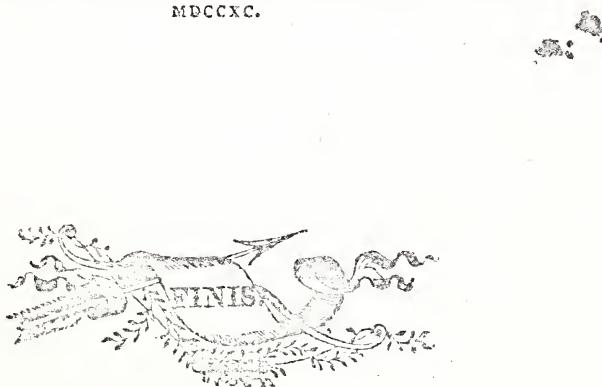
In Memory
of

The Reverend TIMOTHY HILLIARD, A. M.
Who

For more than twelve years, was a gospel Minister
Of the first church of Christ
In Barnstable,
And for more than six years,
Broke the bread of life to the Christian society
In this place.

Having been, in private life,
Cheerful, affable, courteous, amiable,
In his ministerial character,
Instructive, serious, solemn, faithful,
In full belief of the truths he preached to others,
He fell asleep in Jesus, May ix, MDCCXC,
In the XLIVth. year of his age,
In the Christian hope
Of rising again
To ETERNAL LIFE.

This monument was erected by the bereaved affectionate flock
MDCCXC.



27 - 1968 - 17

2000 ft. above sea level.

1000 ft. above sea level.

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